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The Templeton Missions

In Fredericton and St. John's

FREDERICTON

J. A. FORBES

STANDING at the back of the York Arena in Fredericton, N.B., more than an hour before the scheduled time for the closing service of the Templeton Mission on Sunday, November 15th, and seeing the gathering crowd of people already assuming an overflow character, I could not help asking, "How did this happen?" What prompted six thousand people in a conservative and basically small community like Fredericton to gather so eagerly and earnestly for a Protestant Church Service, long before the starting hour?

OPENING DAY

This was not a phenomenon peculiar to the last day alone. The opening service of the Mission, two weeks before, drew two thousand people to the arena. That was an auspicious beginning. It had taken some faith on the part of the small committee of ministers, making the first plans last spring, to decide on the arena, in an out-of-the-way location, as the only gathering place large enough for what it hoped the Mission would be. In Edmonton, so much larger and greater in capacity, the Mission began in MacDougall Church and later moved on to the arena. Yet, the Mission in Fredericton began with two thousand people in attendance, and never lost strength, but continued to grow. On the second Sunday afternoon there were four thousand in attendance, and on the final Sunday, over six thousand.

THE PEOPLE CAME

No indoor assembly in the history of Fredericton, no entertainment, no sports event, and no religious gathering had ever drawn such crowds of people. And it continued with sustained interest for two weeks. They came from the city of Fredericton, they came from the surrounding counties; they came from Moncton and Saint John; from Sussex and Norton; from Minto and Campbellton; from Woodstock and Gagetown; and all up and down the Saint John River Valley; they came in groups, Church Men's Clubs, Woman's Associations, Young People's Unions, Young Adults, C.G.I.T. groups, Explorers, Girl Guides, Sunday School Classes, a Masonic Lodge, labour representatives, an Anglican Men's Group. They came as individuals; the ex-Moderator of The United Church of Canada, the Very Rev. C. M. Nicholson, D.D., was on the platform on the opening Sunday; the President of the Maritime Conference, Rev. Frank Archibald, Ph.D., was on the platform one evening in the final week. They came as individuals from every denomination and religious group in the community. Apart from any particular results, this itself was a tremendous and important Christian witness. Why did they come like this?

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THE CHURCH IN ACTION—1, 3, 16, 17, 18, 19, 20

In Fredericton

In Belleville

In Sydney

Scottish Letter

In Search of a Bible

An Imaginary Journey Into England

GEORGE NICHOLSON, Dunoon, Scotland

There are two Exhibitions in Glasgow as I write. There is the Motor Show with £500,000 worth of new cars, with a ten-page advertisement in the **Glasgow Herald**, and there is an Exhibition of old Biblical Manuscripts which doesn't even merit an advertisement at all. I hope to go to both. To me, talking about a car, examining its components, sitting at the wheel, without the remotest prospect of owning one, is as thrilling as going through the bright sunny literature of Cook's Travel Agency without any possibility of actually making a trip.

The other Exhibition is due to the fact that this year is the 150th Anniversary of the British and Foreign Bible Society, and old Bible treasures are leaving temporarily their Museum homes in order to allow people in different parts of Britain to see them. In my imagination the two Exhibitions are not unrelated. If I had a car I should invite the family to jump in at the first touch of Spring and I should head south on the track of the English Bible.

WHITBY. From Glasgow south over the border to Carlisle and across to North Yorkshire to a place called Whitby. I should call it Streanshalch, although everybody would think I was mad, because I would be seeking to recapture something which happened there before this coast place got the Danish name Whitby. Although living in the past, I should eat in the present. I should ask for a pot of tea and some freshly baked Yorkshire cheesecakes. More than that, I should ask for the recipe, which is not procurable in Scotland. Fortified by the cheesecakes I should climb the 199 steps in the south cliff and skirting past St. Mary's Church, seek the old ruined Abbey. Here at Caedmon's cross I should re-think the story of this cowherd who was inspired to lyrical ecstasy after years of inarticulate servitude. Caedmon under God was the man chosen to be the first herald of the gospel in the Anglo-Saxon tongue.

JARROW. Back at the wheel I should turn north and pause a while at the lovely Cathedral of Durham as I went to Jarrow. The Jarrow I should see would not be the interminable rows of squalid brick houses from which unemployed men in the 30's footed it to London to ask for some kind of betterment in those depressed days. My Jarrow would be green fields leading down to the river Tyne, my destination a monastery long since vanished, and my host the dying Bede. He is translating the last Chapter of his Latin Gospel of St. John into the rude speech of the common folk. This was the first authentic beginning after Caedmon.

LUTTERWORTH. Next off south again down the main road through Doncaster to Leicester and on to Lutterworth. Into the old Church there, still intact since the 14th century, I would first take a curious glance at the Hagioscope (hagio—holy, scope—view) or to give it the common name, the Leper's squint. Through this hole the excommunicated and diseased were allowed to peep through when at the Mass, the Host was raised. My interest would be Wyclif's pulpit, his chair and his robe (alleged), still preserved, for Master Wyclif was priest of Lutterworth. He was also Master of Baliol. If he had a taste for diplomacy he lost it when he saw Pope and King playing power politics. His business was with the Bible. For him it was a book which guided him to experimental and illuminated living. Why should it not be available to the common man? Laboriously he sets to his task, helped by Nicolas de Hereford. Others had different ideas and Nicolas exchanged the flames of persecution for a comfortable Cardinal's hat. John w never called upon to pay extreme price but he was re to resist unto blood.

TINDALE. And where shoul go after leaving Lutterworth? could go to trace Caxton and t would lead me to London. I that would sidetrack me. After the real man I'm after is Willi Tindale. If I follow William shall spend most of my time the continent for it was there t William worked. Hounded out England, he first took his preci translation of the New Testam from the Greek to Cologne to printed. There an English made a couple of printers dru and the mischief was out. Tind grabbed his MSS and on Luther's Worms and safety. Th his Bibles gave the customs m in England more trouble than t crown jewels. Bible prices w high. £75 (today's currency) w not too much. Or a farmer wo give a load of hay for a page St. Paul's epistles.

THE AUTHORIZED BIBLE. would be inevitable that I sho visit Cambridge and Oxford ev if just to look in their Librar and read up the story of t amazing bit of Committee w which finally produced **The Au orized Version.** Listen to my Professor speaking about t peerless book.

"To say that it is good Engli the best English . . . is not enou . . . the English language to possession of the material a minted it afresh. It was reinc nated. The English Bible is o a translation. Ah! how diffic an art in which to succeed. Did say succeed? But the wonder this translation is that, if a thing, it excels the original. . Imagine a translator equalling excelling the work of Homer, Virgil or Dante!"

(Dr. MacNeile Dixon. "The Englishman.")

What a holiday I should ha tracking down the Bible. H many people I shall meet a question. What a slice of everyd life I shall see! What a collecti of shades I shall resurrect. I sh write and write. What a book t Bible of ours is! There is blo on every page. We are peo under a deep debt.

TALKING TESTAMENT. N word has come from New Yo that we can buy a talking bo of the New Testament. It consi of 24 seventeen-inch gramopho records. These weigh less than o lb. If I start playing them 8 a.m. and go on all day and nig I shall finish at 11 minutes pas next morning. Total playing ti 23 hours, 11 minutes.

It makes one think. Perhaps worse thing than a famine scarcity of the Word is a fam of abundance. We are perhaps the middle of the emptiness plenty today.

Food, People and Religion

News and Notes from England

W. J. RONALD TUCKER, Derby, England

One of the first lessons student preachers have to learn is that one must commence a sermon with something that will be of interest to the majority, if not all, whom one wishes to address. My soldier lads at the Normanton Barracks here tell me that the three main topics of conversation in the army are, food, other people (which for them includes the opposite sex), and religion. I think I could do worse than take this as a guide on this occasion.

Rationing Goes Off

Those of you who during the dark days of the war and afterwards felt a concern about our meagre rations will be interested to know that no new ration books will be issued when the present ones end next May. For fourteen years the necessities of life have been in short supply, and this was particularly so after the end of hostilities. I well remember what a headache it was to know what to have for the mid-day meal because the meat ration was a shilling or less per head per week. Things have gradually improved in the last three years. Meat, bacon, cheese (two ozs. a week), lard, butter and margarine are still on the ration, but with the exception of cheese, lard and butter one can obtain as much as one requires. Actually prices have risen and taken control of the situation for many people. Butter, which at the moment is 3/6 a pound, will probably rise to 5/- when it is decontrolled. Eggs jumped recently to eightpence, but the wise British housewife refused to pay that price and down they came to sixpence. Rising prices have made the going hard for people with fixed incomes, pensioners, and, of course, parsons. The rise in the cost of living in recent years is at least 100 per cent. Ministerial stipends have gone up about 50 per cent.

We have not forgotten how friends from overseas not only felt a concern about our plight but sent both food and clothing to this country.

The President

As you may have gathered from what has been said in previous letters, the Methodists here have a very versatile and unorthodox President this year. He appears to be making good use of the opportunities which come his way as he journeys up and down the land. He came to Derby last Tuesday. We felt that an orthodox service in the afternoon with a great Methodist rally at night would be a big success. But not so the President. Dr. Soper had other ideas. A full communion service in the afternoon and an open-air meeting in the Market Place at night was what he wanted, and if we could arrange for him to visit a factory canteen during the dinner hour, so much the better. Of course we could do no other than agree. The visit to the Rolls-Royce works welfare hall was a great success. About 300 people took communion in the afternoon at our Green Hill Church. Almost a thousand people listened as he spoke and then answered questions in the Market Place. A success? We are still debating that point. I think it would have been better to have had an evening rally. Incidentally, over the supper table, Dr. Soper spoke very enthusiastically about his visit to Canada.

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The Church in Action

A section of the congregation in Gower St. Church, St. John's, Nfld., at one of the Templeton meetings.

Templetons in St. John's

L. A. D. CURTIS

The Templeton Mission in St. John's, Newfoundland, has just ended. We are too close to the events of these soul-stirring two weeks to attempt a complete evaluation of its influence and blessing. Indeed, it is unlikely that we shall ever be able to measure adequately what it has meant to Newfoundland, and to the city of St. John's in particular.

Of course, preparation and organization had been taking place for many weeks preceding the coming of the Templetons. Early in the summer the combined Sessions of the Presbyterian and United Churches of the city had met and organized the main committees. In September, prayer groups were holding meetings regularly, and by November 22nd there existed an atmosphere of expectancy which pervaded all the services.

Rev. Chas. B. Templeton, D.D., (he doesn't use the title "Doctor" and discourages its use) began his Mission with a service at 8.30 p.m. in Gower St. United Church. Long before that hour the Church was full to overflowing, and the lecture hall downstairs, the Memorial building next door, and St. Andrew's Presbyterian Church across the street were all used for the overflow—these buildings had been equipped with Public Address systems in anticipation.

Over the Air

Two services were planned for each day except Saturday. Noonday services were held at Gower St. United Church during the first week, and broadcast by Station VOWR of Wesley United Church, which pioneered in the field of radio broadcasting in Newfoundland. During the second week the services originated in the studio of the broadcasting station.

On the second and third Sundays it was felt that two identical services should be held on both Sundays to give more people the opportunity to attend service in the Church building. It is doubtful if St. John's had ever witnessed previously the sight of so many

(*Continued on page* 21)

Rev. Charles and Mrs. Templeton singing together a favourite hymn.

EVANGELISM IS OUR BUSINESS

W. G. BERRY, Associate Secretary, The Board of Evangelism and Social Service

Isn't Evangelism God's business? Indeed it is, and, therefore, it is our business! Like our Master before us, we must be about our Father's business. He wants us for His work. When He wants to speak to someone He usually sends someone to do the speaking. When He wants to win a soul, He sends a soul-winner to do His business. We are the servants; He is the Master. His is the evangel; we are to be the evangelists.

Evangelism, therefore, should be the business of every Christian. Members of The United Church of Canada seem to be realizing this in increasing numbers. Throughout our Church there is a great upsurge of evangelistic effort. The techniques used represent ideas both new and old. Consider the following titles given to campaigns in recent months:

Evangelistic Mission
Visitation Evangelism Campaign
Schools of Evangelism
Conference on Evangelism
Forum on Evangelism
Workshop on Evangelism
Rural Evangelism Campaign
Week of Worship Programme
Preaching Mission
Mission of Reconsecration
School for Elders.

True, many of these efforts may mean the same thing under different titles. But all of them are part of the over 230 various campaigns of evangelism which have been planned for and promoted this Fall or prepared for the season leading up to Easter, 1954. They include both methods for winning people for Christ and for nurturing them in the faith. United Church people realize that merely putting names on a mem-

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Rev. Charles Templeton preaching from the pulpit of Gower Street Church, St. John's, Nfld. The choir is shown in the background.

NEXT ISSUE
The Church in the Lumber Camps

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REV. GORDON A. SISCO, D.D.

As this issue goes to press (December 16, 1953) I have just received word of the death of Rev. Gordon A. Sisco, D.D., Secretary of the General Council of The United Church of Canada. He has been an intimate associate and close friend for over thirty years. His office is next to mine, and scarcely a day passed in the last fourteen years but we saw each other and discussed the Church and the state of religion. He went to the hospital with a sudden heart attack yesterday and died in the early hours of this morning. I have lost a confidant and friend.

In his passing The United Church of Canada loses one of her most devoted servants and brilliant leaders, a man of giant intellect, a well stored and well trained mind; a man of deep faith and passionate social vision. He magnified his office. He guided the affairs of the Church through a complicated skein of committees, commissions and courts with skill, firmness and good judgment.

Dr. Sisco was a world figure, a member of the first World Council of Churches and of its Executive. His judgment was respected by world Christian leaders. His advice was sought on critical issues.

The late Secretary was a great Canadian. Reared in the Province of Quebec among the French Canadians he saw Canada whole. He loved his country for the opportunity it had given him and for its example to the world of two cultures living in harmonious co-operation within one nation and one government.

As a scholar Dr. Sisco had a sharp legal mind. At the University he specialized in history, particularly the history of the United States and Canada. As a theological scholar he found his spiritual home among the prophets of the Old Testament, and in more recent years in the field of ecumenical theology.

As a friend, a Church leader, scholar and prophet, the late Dr. Sisco has had few peers and no superiors in the life and work of our Church.

A. J. Wilson

TRUTH WILL OUT

The usual accompaniment of an easing in the liquor laws or an increase in the number of outlets is some form of explanation to the effect that greater availability will mean lesser demand.

In British Columbia where a new government has revised the entire system they are making no such claim. According to a report on the situation in *The Financial Times* of Montreal, half the proceeds of a new levy, which will make drinking more costly for the individual, "will go to the municipalities to help them with the increased policing problem expected to result from the new law."

This is at least a confession that the revenue which comes from the traffic cannot be considered clear profit. The half which in British Columbia is to go to increased policing suggests that there should also be something for the courts, for the hospitals, to mend broken homes and as an insurance fund against loss of employment and livelihood for individuals.

"BEGINNING AGAIN"

In the "land of beginning again" the past is unknown and everybody starts all over and does the things they ought to do unhampered by what has gone before. Little boys have their hair combed and brushed, teeth cleaned, shoes shined, and are always in time for school. Girls are ever neat and tidy, come straight home from school, change their clothes, do their practising, help with the housework, and go to bed without demur. Teen-agers study at regular periods, accept without protest rationed time for radio and T.V., and come in from the dance or party exactly on time. Adults work hard, take an interest in their jobs. Employers and employees work for the good of each other. Recreation and cultural activities are supported enthusiastically, and religion is supreme. This "land of beginning again" is an enchanted land, the creation of a vivid imagination, but an unreal one. There is no easy way of rubbing out the past. The only escape is by an act of the will whereby one surrenders to a higher Power that enables one to conquer the past and weave it into a nobler present and more glorious future. Inhibitions, inherited tendencies, acquired habits in the real land of beginning again are under the grace of God sublimated to noble purposes and constructive Christian ideals of conduct and service.

On the 13th of December in a large United Church in Toronto six people bore living testimony to the actual experience of beginning again. A few years ago five were alcoholics and the sixth the wife of one of them. Now four are members of the Session, using their time and talents for others, finding as well in themselves possibilities and powers of which they were quite unaware.

The New Year opens the way into the "land of beginning again," not the fairy land of people without a past but a land where

"Men may rise on stepping stones
Of their dead selves to higher things."

OUR RELATIVES

There are a lot of things which distinguish us from our forefathers. One of the most notable is the way we are living on our relatives. Evidence of this is the use of our modifiers. Among the most popular are words and phrases as "nevertheless," "on the other hand," "yet," "still," etc. The prevalent use of these renders the statements of spiritual leaders and those in other walks of life weak, wishy-washy and jelly-fishy. The old quip that we are all against sin is not true any more. We are all against it "but" "after all" sin is a relative matter. What was sin in father's day is sin no more. There is no absolute standard of right and wrong. The yardstick of conduct is an india rubber one. It can be stretched to meet any situation. "Thus saith the Lord," has become "well, yes, but let us look at it from this angle." "Thou shalt not kill" has become "except under certain conditions prescribed by the State," or "when drunk and every thing is forgotten after the killer went blotto." "Thou shalt not steal" becomes "except . . . ." A Canadian weekly reports "The average loss ratio for what may be called dishonest insurance rose from 4.09 per cent. in 1943 to 30.63 per cent. in 1952." The magazine never blinked an eyelash at that one or expressed moral disquietude.

For our fathers, a municipal election was a knock down, drag him out affair. Their children are more polite and sophisticated, at least that's the ostensible reason for prevalent indifference. The real one is the lack of conviction. At the recent municipal election in Toronto 28 per cent. voted. Even the press itself was not so sure. The present Mayor was not too popular with it, "but then," "nevertheless," "maybe," "when all is said and done," and so on *ad infinitum*.

Only let a person take strong issue with any institution, religious, political or economic, except, of course, Communism, and he is branded a bigot, narrow, intolerant and a fanatic. Dependence on our relatives has asperinized our affirmations, phenol barbed our convictions, and narcoticized our moral passion.

The Church needs a few good pulpit pounders who will thunder "Thus saith the Lord," a few tub thumpers whose thunder from Zion are heard above the soliloquy of modern Hamlets, a few independent souls who are no longer content to live on their relatives nor afraid to be "fools for Christ's sake."

"Our Brethren 'neath the Western Sky"

"Our Problems Are Simple Beside India's"

EUGENE FORSEY, Ottawa, Ontario

When Boswell told Johnson he proposed to write a history of Corsica, Johnson exploded: "Sir, what have you to do with Corsica, or what more than to hold your tongue about it?" Anyone who really knows India will feel inclined to say the same to me. It is, as everyone knows, an immense country, of infinite variety and complexity. I spent only a trifle over five weeks in a very small and untypical part. Eighty per cent. of India's people live in villages. I spent nearly all my time in cities. Most of its people are illiterate, and desperately poor. I spent nearly all my time in a State where most of the people are literate, and, by Indian standards, prosperous; and the people I met were nearly all university graduates or professors. Why, then, do I venture? Chiefly because the membership of the Seminar I attended was such that I learned a good deal more than the ordinary tourist.

The biggest thing the Seminar did for me was to give me a better sense of proportion. Our problems are simplicity itself beside India's. Our population is about 14,800,000. India's is about 360,000,000. Ours is increasing by rather less than half a million a year. India's by about five million. We have two languages recognized by the Constitution. India has fourteen. We have the division between Roman Catholics and Protestants. India has the much deeper division between Hindus and Muslims. Practically all our people are literate. Most of India's are illiterate. Our national income per head is about $1,300. India's is about $50. Our **real** national income per head is now already nearly 75 per cent. higher than in 1938. India's, **by 1956, if** her Five-Year Plan succeeds, **will** be about **back** to where it was in 1938. Our average expectation of life is about 66 years. The Indian's is about 32. Our infant mortality rate in 1950 was 41 per 1,000. India's was 137. So one could go on, almost indefinitely.

Food is the Biggest Problem

The biggest single problem is to give the people enough to eat, even at the barest minimum level. The obvious solutions are to bring unused land into cultivation, and raise the very low yield per acre. But the first means irrigation; and the second means fertilizer, better implements, and new methods. Irrigation costs money. So do fertilizer and better implements. But capital is desperately scarce, and the average Indian peasant, heavily in debt already, has little or nothing to spend on fertilizer or even very modest improvements in implements. New methods take time, and the Indian farmer, like every other, won't change unless you can prove to him that change pays.

Meanwhile, the hungry mouths go on increasing, and with every improvement in public health they will increase still faster. Industrialization, even at a much higher rate than there is any prospect of, can't begin to absorb the surplus, and even if it could it requires capital which just isn't there. Birth control might be a partial solution, and the Roman Catholic bishops have actually called for the setting up of clinics to teach the "rhythm" method they approve. Other methods both the Roman Catholics and, what is much more important, the orthodox Hindus, strongly oppose; and even without this, there is the problem of massive ignorance, which is bound to make progress distressingly slow.

India is making a stupendous effort to solve her problems, and to solve them by democratic methods. It is an effort unparalleled in history. If it succeeds, it will be a triumph unparalleled in history. But if it fails — and the odds against it are appalling—that will be a disaster, not only for India but for us. India would be lost to the democratic world.

We Must Help

In sheer self-defence, let alone our common membership in the Commonwealth, or our common humanity, or our professed Christian principles, we must help. India is raising three-quarters of the funds for the Five-Year Plan herself. She hopes to get the other quarter from external aid. She is not getting it now—only part of it — and in the present mood of American opinion she is not likely to get much more from the United States, except on terms she cannot accept. That throws an extra responsibility on Canada.

We are helping now, yes: $25,000,000 a year, under the Colombo Plan, for India, Pakistan and Ceylon together, and $800,000 for U.N. Technical Assistance for all the underdeveloped countries together (this last to be increased to $1,500,000 if other countries do the same). India alone needs around $200,000,000 a year in external aid.

But we can't afford any appreciable increase in our contributions! No? Our total aid to underdeveloped countries is less than $2 per head; $2 out of an average income per head of $1,300. Not very impressive for the second richest country in the world, especially one which last spring cut taxes by $250,000,000. Less than $30,000,000 from a people which in 1950 spent $651,000,000 on alcoholic beverages, $422,000,000 on tobacco, and over $96,000,000 on movies. The Provincial Governments made a net revenue of $126,000,000 out of their liquor business, and the distillers and brewers didn't go bankrupt.

India isn't asking for "handouts," and doesn't want them. All she wants is a modest amount of capital and technical assistance to help her to stand on her own feet. Even the utmost this country is likely to do might be only a drop in a tank, financially. But the psychological effect of a big increase in our contributions would be quite disproportionate. It would crash into the consciousness of the East. It would hit Communist propaganda a body blow. It would show that at least one Western nation had a little imagination, a little capacity to see beyond the end of its own nose, if not a little Christianity.

Portrait by Randolph Macdonald

REV. GORDON A. SISCO, D.D., LL.D.,
Secretary of the General Council, The United Church of Canada
April 12, 1891—December 16, 1953.

Dr. Laubach Wages War

Addresses Large Gatherings in Toronto

DONALD C. AMOS, Toronto, Ont.

Speaking in a mild tone that scarcely gave utterance to the apostolic zeal flaming in his heart, Dr. Frank Laubach addressed crowded congregations recently in Toronto. He summoned his hearers and the Church members of this continent to an aggression of love and kindness in South Asia and Africa, the like of which has not really been attempted heretofore. He called it a "war of amazing kindness," a war to win the world's heart with love, to win it to Christ in the next few years.

Without minimizing the value of the missionary work of the past century and of the heroic service being rendered now on so many fronts, Dr. Laubach dared to say that after visiting forty countries at the invitation of their governments to give leadership in a large scale programme of literacy, he was back here on this continent "reeling from defeat." In the struggle to provide the newly-literate with the knowledge of the One whose love alone has led us to open to them the treasures of truth we are losing out. We need elementary Christian literature, libraries of well-written textbooks, and millions of eager participants in the simple evangelistic task of "each one teach one and win one for Christ." One sensed that Dr. Laubach was aware of glorious opportunities which words could hardly convey, and that he also recognized in the Church of today a lethargy that must be

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The Church on the Gaspé Coast

T. T. FAICHNEY, Galt, Ont.

What place is there for the Protestant Church on the Gaspé Peninsula? Not very much. Rev. Hugh Miller, D.D., Campbellton, has stated that from Matapedia to the city of Quebec there is no Protestant witness. The land is blanketed by Roman Catholicism. From Matapedia to Gaspé there are four United Church ministers, with four hundred families. Two of these Churches get mission grants. Then there are three Anglican Churches and one Presbyterian. In one town all three are in competition. Surely it is there we see the folly of a divided Protestantism.

In the face of a depressing situation is there a place for the Protestant witness? I am sure that we are convinced there is. If our answer is in the affirmative, then there should be a more active and intelligent programme of support to the few men and Churches who are holding the line and maintaining the Christian witness on the Gaspé. These men are worthy of our support.

On a summer Sunday we drove in to New Richmond and went to St. Andrew's United Church. It was Mrs. Faichney's home Church, the Church in which we exchanged our marriage vows, and as they always remind us there, the home Church of the Very Rev. George C. Pidgeon, D.D. Now New Richmond is one of the larger villages on the Bay of Chaleur: it has a large Roman Catholic Church, Presbytery, Clergy Retreat, Convent and School. It is to the Convent both Catholics and Protestants go if they would learn stenography or music. It is in the R.C. Church Hall the movies are shown each week.

On the main highway, at a bend in the road, we came on St. Andrew's United Church. The sign-board was on the front of the building, stating that St. Andrew's was established in 1839. It is a simple frame structure, freshly painted white, with a tower and a spire pointing heavenward. Alongside is the "Kirkyard," facing onto the Bay. There was a quiet beauty and dignity to the scene, on that summer morning. The Church bell rang out calling the worshippers. The people assembled and soon the Church was well filled, with the regular parishioners and a number of visitors. The interior of the Church was bright and clean, everything in its place, even to the large vase with white gladioli, adding to the beauty of the worship. A gowned choir filed into the choir-loft, and then the minister, in his gown and bands, took his place in the pulpit. As the vibrant voice sounded forth calling in our thoughts to the purpose of our coming, to worship God, one was conscious of a sense of the importance of this in the mind of the preacher. He meant business, we could feel it, and he had our attention right from the start. Standing in that pulpit, he is in a great succession: one thinks of McCurdy, MacKay, Mowatt, Murray, Congdon and others who have gone before, and Rev. T. B. Asbell is in the true succession.

St. Andrew's United Church, New Richmond, Que.

The service moves forward, the hymns are familiar, the Scriptures are read, as if it were the Living Word of God, the prayers are real, and so the mind of the worshipper is prepared for the sermon. And we were not disappointed, "the hungry sheep looked up and were fed." Against the background of the Seventeenth of St. John, the minister took his text, "How shall ye believe if I tell you of heavenly things." Our Lord is dealing with "heavenly things" in John 17, said the preacher, and these are only to be understood by those who belong to Him. They are a special people, "in the world but not of the world."

A short prayer followed, then a fitting hymn, "Where cross the crowded ways of life" to the poignant words "Among the restless throngs abide, O tread the city streets again," and the Blessing.

It was with a sense of uplift we went out to meet old and new friends. It had been good to be there. God was in that place, and we knew it! So we went from the Church, with a prayer of thanksgiving for the minister and the congregation. The witness of the Protestant Faith is needed on the Gaspé Coast, and thank God, it is being continued.

INDUCTION—By Plane

H. A. MEADOWS, Medicine Hat, Alta.

This summer there have been several inductions in the eastern side of the South Alberta Presbytery which stretches from the Saskatchewan boundary to the Rockies. But the induction at Empress was the one since Mr. Howard Moore and I were to go by plane. Empress is on the Saskatchewan boundary about 80 miles N.E. of Medicine Hat in an isolated and often "forgotten" corner of the Presbytery. We were pressed for time but found we could go over for the service, come back the same evening, and do it more cheaply for Presbytery by plane than by car.

September 30th was the date, and at 4.45 p.m. I called for Mr. Moore, one of the elders of Fifth Avenue Church, and drove to the airport. It was by this time a perfect fall day. When Mrs. Moore wished us a good trip I privately wondered if Mr. Moore had done as much explaining and convincing before he left home as I had.

Our pilot, Mr. Jack Allen of Allen Airways, was ready. We took time to snap a picture, and then climbed aboard. How small the little Piper "Cruiser" seemed. It is years since I had been in such a small plane and it was rough country we were to fly over. It did look fragile — perhaps my wife was right!

Soon we were out on the runway. Our pilot picked up his "mike," checked his flight plan with the radio tower, was cleared for take-off, and at 5.05 we were away. How beautiful our city looked from the air with the bright autumn coloured trees. It was easy to pick out big red brick Fifth Avenue Church, raising its graceful lines from the hillside. "It's a beautiful building, Howard," I called over the drone of the motor. "Why didn't I bring my camera?" he replied. Shortly we were out over the open range country north of the Hat, and were looking down on the tortuous course of the South Saskatchewan River.

What vast emptiness was beneath us. The only trees we saw were on the river banks. The brown prairie had only sand dunes and sage, and dry buffalo grass. The dry arroyos and coulees with their gravelly courses stretched toward us like skeleton fingers reaching from the river valley. Tawny buttes and multicoloured bluffs rose below us. I knew such country existed in New Mexico and Arizona, but here it was just a few miles from the beautiful lawns and gardens of Medicine Hat. Rattlesnake country! I thought of the years of heartbreak for the early settlers when they had first tried to farm the arid "Paliser triangle."

Each time we flew over one of the tortuous twists of the river, the little plane bucketed in the rising air currents. This was the river about which Marjorie Campbell writes in her book, **The Saskatchewan**, "It has defeated every scheme the white man has had to make use of it whether it was transportation or irrigation." On the range land of the Community lease we could see hundreds of white-faced cattle feeding. Soon we were over the farms of the Social Plains district, the alternate strips of crop and fallow land of dry strip-farms looked like good landing fields to me. Just in case!

A Burt's Photo, Medicine Hat, Alta.

Mr. Howard Moore (left) and Rev. H. A. Meadows, Medicine Hat, standing beside the little Piper "Cruiser" in which they travelled to Empress for the induction of Rev. Don Parr

Before long the nose of the plane dropped below the horizon and soon we were slanting down over Empress in the confluence of the Red Deer and South Saskatchewan rivers. Our pilot buzzed the town to let the folks know we had arrived, and when he had set the little ship down on the strip Rev. Don Parr and Mr. Norris Storey, a local garageman who operates his own plane, were there to meet us. Just thirty-five minutes after we took off from Medicine Hat we were at our destination.

What a delight it was to visit with the Parrs in their home, two young folk just out from Toronto. How glad I was when before we entered the house Mr. Parr paused to look at the light of the setting sun on the river bluffs and said, "It's beautiful, isn't it?"

A delicious chicken dinner which Mrs. Parr, a bride of two months, had cooked, was waiting. This young woman, a university graduate and public health nurse, is already finding outlet for her abilities in their prairie appointment.

The service was a great experience. There was a full Church, with representatives from all the points of this widely scattered field, some of whom had driven fifty miles to be present.

Mr. Moore, with the impact of Elton Trueblood and the Elgin House Lay Conference fresh upon him, spoke quietly and effectively in his charge to the minister. He is no novice at inductions. I conducted the service and addressed the congregation. The social hour after was well planned and well conducted. The appreciation of the congregation and the Parrs made the trip well worth while.

At 10.30 p.m. Mr. Storey drove us to the air strip. How small the plane looked and how big the dark sky. Since there were no lights, Mr. Storey drove down the strip to make sure it was clear. The pilot warmed the motor. "Will we use the radio beam?" I asked. "We would," he replied, "but the windstorm last month blew down the radio range towers." A comforting thought!

He opened the throttle and we were away. Pointing the nose of the plane just west of south, he held it up until the prairie was well over 4,000 feet below. He checked with radio control tower at the Medicine Hat airport, then settled down in his seat.

What a strange feeling. In the big passenger planes which nightly cross the continent there are always other passengers; it's almost like riding a bus. One knows that a large complex organization and the best scientific techniques are aiding the pilot, but here we were alone in the night sky, seemingly quite detached from the indistinct world below us. We were in a world all our own, three shadows in the dim glow from the instrument panel. Far to the east were the lights of towns; to the west, nothing could be seen. Off to the north-east, the aurora and a ghostly wedge of moon cast a weak light on the wings. From above the stars blinked at us. Soon we picked up the flash of the beacon at the airport. Then the lights of the city. As we passed over, I could distinguish streets and pick out the lighted verandah of the manse. My wife would hear the plane and now she could go to sleep. The city lights were like a huge midway of a fair.

The runway was lighted for us, the plane settled down gently and we taxied to the hangar. The pilot picked up the mike and spoke to the operator in the control tower, "We're on the ground. You can turn out the runway lights."

We're on the ground! The mission completed, and another induction carried out.

70th Anniversary

Fifth Avenue Church, Medicine Hat, Alta., Rev. Harry Meadows, minister, marked its 70th Anniversary with the re-enacting of historic scenes connected with the Church. The first services in the tent town, a "place called Medicine Hat," by Rev. Wellington Bridgman in 1883 was held in the unfinished C.P.R. station. Three months later the first Church was built. For the commemorative service the Church Hall became an unfinished railway station. On Old Timers' Night the stage was an old-fashioned parlour. The choir in costume of the '80's sang around the reed organ. Senator F. W. Garshaw paid tribute to the founders. The Board of Stewards re-enacted early meetings.

The pageant "Triumphs of the Faith" was performed under the direction of Mr. Lorne Havard.

For the anniversary the entire Church was redecorated and restored, the work made possible by a 70th Anniversary Restoration Fund. A congregational At-Home was held at which birthday gifts to the 70th Anniversary Fund were made, and the congregation ate birthday cake and drank tea together.

Rev. G. Harrison Villett, D.D., Principal of Alberta College, was the Anniversary preacher.

Fifth Avenue Church, Medicine Hat, Alta.

Presbytery Church Extension

Westminster Presbytery. Alert to the new conditions created by vast construction projects and the expansion of Industry, Commerce, Transportation and Utilities, the attention of Presbytery is focussed upon Extension. A strong committee on Survey and Church Property report regularly. The last named has guided an impressive building record with a happy blending of vision and wisdom. Rev. G. R. Tench has for the past ten years been Convener of Church Property. Since retirement he has become expert in all matters connected with property.

During the past five years new Churches have been built at Cultus Lake, Abbotsford, West Langley, Fleetwood, Cloverdale, North Surrey, Colebrook, Sunnyside, West Burnaby. Additions to Church buildings have been made at White Rock, Port Kells, Hjorth Road, and Port Coquitlam. New sites have been acquired at Haney and East Burnaby. A campaign is under way for a $100,000 Church building at Haney, and construction is proceeding on the $135,000 new Church at Chilliwack, with cornerstone laying on the historic site on Armistice Day.

New manses at Hope, Chilliwack, Milner, Pt. Kells, N. Surrey, Hatzic, Mission City, Port Moody, Queen's Ave., Keary St., and Port Moody have added to the prestige of the Churches and the efficiency of the ministers; while new Church Halls at Aldergrove, Langley Prairie, Clayton, Fort Langley, Port Kells, Crescent Park, Hjorth Road, Strawberry Hill, Colebrook, Coquitlam, Sixth Avenue, South Burnaby, and Cliff Ave., provide for mid-week activities. At Queen's Ave. and Keary St. new manses were purchased, and the old ones remodelled for classroom use. Sixth Avenue Hall, nearing completion, is a well-planned $40,000 project, and the South Burnaby Hall, now in use, cost $30,000.

In most cases in this extensive building programme, costs have been kept down by volunteer labour, and generous gifts of furnishings, and the general attitude of the various communities toward Church enterprise has been one of goodwill.

Metropolitan Council for Church Extension, with Dr. Douglas Telfer as Executive Secretary, has given valued advice and assistance. Total value of Church property acquired over the five year period is $666,500; some indication of the fact that wherever people may move, they will find the Church there, with adequate facilities to meet social, educational and spiritual need.

F. W. H.

Montreal Church Council Meets

Rt. Hon. Vincent Massey, Governor-General of Canada, was the principal speaker at the second annual banquet of the Montreal Council on a Christian Social Order. It was provided through the courtesy of the city of Montreal.

The Council is comprised of representatives of the Church, Civic Bodies and Labour Unions of the city. It was formed in 1943 as a Veterans' Rehabilitation measure, and later its scope was broadened to include industrial human relations.

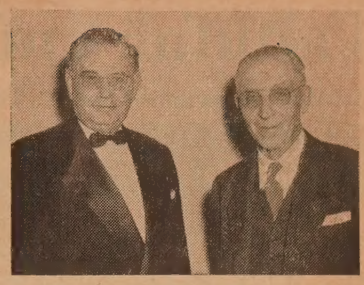
"We represent the paradox of the wealthy who may be empty; of the learned whose knowledge may bring no enlightenment; of the masters of society who may be timid and afraid," Mr. Massey told the clerics and laymen, and went on to say the Western social order faces a frightening paradox of wealth and misery because of its un-Christian division of life into secular and religious spheres.

He congratulated the Council's stand that "true social order must be based on a recognition of an essential unity underlying all diverse gifts, distinctive ministries and differing persuasions."

The Governor-General warned that while distinctions were necessary between the spiritual and the secular "any division or cleavage is destructive of the value of both."

"Intellectualism without spiritual discernment may confound itself; but religious convictions, held though they may be in all certainty and reverence, do not release us from the duty of steady and honest intellectual examination of all demonstrated truth."

A. B. L.



Present at the Alberta College Jubilee were, left to right: J. D. Kennedy, Chattanooga, Tenn., a former staff member, and F. C. McGee, of San Francisco, a first pupil.

Alberta College 50th Anniversary

Educational Force In Edmonton

A banquet marked the 50th Anniversary of Alberta College, Edmonton, Alta., founded by Rev. T. C. Buchanan, D.D., on a site donated by Rev. Geo. McDougall. It was the first to receive a charter in what was later to become the Province of Alberta. 250 attended the banquet, where speakers emphasized the power of the College as an educational force in the area. The present Principal, Rev. G. H. Villett, D.D., replied to the toast to the college given by a former staff member, J. D. Kennedy of Chattanooga, Tenn., by listing a number of college "firsts."

The Conference was represented by Rev. J. C. Gardiner, the Presbytery by Rev. Hart Cantelon. Hon. George Prudham brought greetings from the Prime Minister and stated that Alberta College was a monument to the efforts of the late Dr. F. S. McCall, who had guided it from 1913 to 1947. The early success of the College was due to the strenuous and untiring efforts of Rev. J. H. Riddell, D.D., its first Principal.

Mrs. T. C. Buchanan, 95, widow of the founder, received a bouquet of roses from Mrs. Villett. Her son, Judge Nelles Buchanan, thanked the assembly on his mother's behalf. Mayor Hawrelak of Edmonton also spoke. "One of the great objectives in education," he said, "must be to teach the meaning and value of Canadian citizenship."

Faithful Unto Death

Ancient Armenian Chalice Tells Tragic Tale

G. CAMPBELL WADSWORTH, Montreal West, P.Q.

It was Communion Sunday in one of our United Churches in Montreal. The holy table had been spread with its fair white linen cloth and its array of clean-shining silver. All the familiar communion vessels were in place, ready for the sacrament's consecration and administration. On this occasion, however, there stood in their midst an unfamiliar-looking cup of beaten silver, curiously wrought, and just eight inches high.

"Where did that come from?" a recently ordained elder asked the minister. "From far-away Armenia," was the reply. "But how did it get here today?" was the further query. "On that hangs a story," was the answer, "and it is a very tragic story." "Tell it to us as soon as you can," suggested another elder. "I will," promised the minister. "I'll tell it to you at the first opportunity." The minister was as good as his word, and this was the story which a short while later he unfolded in the ears of his hearers.

Several hundred years ago, in the little Christian city of Zeitun, perched high amid the Taurus Mountains of Lesser Armenia, there lived a devoted, saintly bishop, whose name was Garabed Vartabed. As he reflected on the circumstances of his youth and early manhood, he gave all credit to the example set before him by his God-fearing parents, who had since passed away. In their memory and for the eucharistic service of the Church of the Archangel in Zeitun, he commissioned a silversmith to fashion a beautiful silver chalice. When at length this came to him from the craftsman's skillful hands, he presented it to the Church in memory of his parents. And there in the Church of the Archangel among the representatives of a nation who from the earliest days of Christianity had stoutly resisted every conceivable kind of temptation to forsake the name of Christ and to deny His faith, the chalice did duty Sunday by Sunday from one generation to another.

Came the days of the First World War, when, in 1915, the then Turkish empire threw in its lot with Germany and Austria-Hungary, and declared war on the western democracies. A wave of hysteria swept over the Turkish people. According to an evil custom, inherited from the bad old days, they went out on the warpath against the Armenian Christians who lived within their borders.

Persecution, exile and cruel death became the order of the day. The ancient Church in Zeitun was given over to the hand of the spoiler, while its congregation was brutally herded off toward the desert, into a bitter exile from which few were ever to return.

Some unknown Turk, who took part in the desecration and spoilation of the Zeitun Church, managed to seize and carry off the chalice of Bishop Garabed Vartabed. Somehow or other it became broken into two pieces. Eventually it would doubtless have been melted down and sold as an ordinary piece of silver, had it not been for the following happy coincidence. A Canadian missionary then stationed in Marash, about twenty-five miles distant from Zeitun, heard that it was for sale in the market-place of the former city. Determined that the cup, with its many sacred associations, should not be wantonly destroyed, he purchased it for his own. He saw to it that the two sundered portions, the base and the bowl, were soldered together again. Later he brought it back with him to Canada.

The missionary was Mr. E. C. Woodley of Montreal, who had been sent to Armenia by the American Board of Commissioners for Foreign Missions. He it was who loaned it for the Communion Celebration in this Montreal Church. There, among the other sacramental vessels, it stood in a position of undisputed interest and honour. What a sermon it could preach! What a story it could tell! From an Armenian fastness amid the rugged mountains of Lesser Armenia it had come to this place, telling of an ancient race of Christian people who, through long centuries, had remained steadfast and immovable in the faith of Jesus Christ. "Be thou faithful unto death," the ancient chalice seemed to say, "and I will give you a crown of life."

The Communion Cup of Garabed Vartabed—salvaged from the spoilation of the Christian Church of Zeitun in Lesser Armenia in 1915 by E. C. Woodley, then of Marash in Armenia, now of Montreal, Que.

What About the Rural Church?

Our Church Should Have Organizers

D. L. BERRY, Cardston, Alta.

Despite the increasing number of urban residents, the strength of the United Church is still in rural areas. From these congregations of town and country come most of our ministers, while many a city lay worker received his initial religious education in the small Church. It seems that too often today the country charges are being neglected or forgotten. The new frontier has moved to the fringe areas of the cities.

Church Extension Committees are generally dealing with the problem "How will we serve the people in the new urban areas?" They set up a committee from the larger, well-established congregations, support it with experienced help and considerable financial backing, and follow it with trained leaders to consolidate its position in the community. Few of the large Churches undertake a building project of their own today without the advice and assistance of professional fund-raising organizations, or on smaller projects a few of their own well-qualified businessmen accustomed to handling such problems.

No thinking person would oppose these moves, nor underestimate the great work being done by those who unselfishly give up of their time to help the onward work of the Church. But rural congregations need more outside assistance, too. It is as hard for a small Church to raise ten thousand dollars as for a city to get ten times as much, and the former must raise it themselves. The money is usually there, however, the talents available for building, and the desire. But there is a great need for expert leadership of a professional experienced calibre. Too often these charges are left to pull themselves up by their own boot-straps, with disheartening problems to overcome, and their buildings inadequate to meet present day needs. Their assistance is generally a helping grant from Home Missions and advice from the Superintendent, who already has hundreds of similar problems.

In a rural building project, the minister usually supplies the spark to start the project, is the unofficial chairman of the finance committee, co-ordinator, architect, organizer of the volunteer labour, foreman, and labourer. Coupled with his pastoral duties it is a task few will undertake a second time, if at all, for reasons of physical and spiritual health. Consequently much rural property of the United Church is in need of extensive repairs or rebuilding.

Our Church should have full-time organizers. Moving into a rural area at the invitation of the congregation, they could set up the machinery for a financial campaign, advise on construction, supervise volunteer labour, all in a few weeks, leaving the minister reasonably free to be a minister, and at the conclusion of the work the tools to make his ministry more effective.

The spirit of our country points is willing, but the flesh is weak. An expert—"anybody from out of town"—has the weight and prestige and perspective to do what the home town people find difficult. Instead of continually bolstering up an ailing Church with grants let us heal it permanently with one concerted campaign of expansion under adequate, experienced guidance.

"This I Believe"

Dear Sir,—I should like to tell you about a book I read recently. Before you start wondering whether it was a good book, let me say that it was not. It is the most disturbing, depressing and discouraging book I have read since Orwell's **1984.**

It is called **This I Believe.** Do you know it? It comes from the most widely listened to radio programme in America, a five-minute period on which some outstanding person describes the essence of his faith.

Can you guess what the book is like, and what the leading figures here represented believe in? Most of them don't even bother to mention God, and whether they do or not, the essence of what they believe in is usually "people" or "America" or "democracy" or "progress" or "goodness" or "happiness." One or two mention Jesus, usually as a teacher of precepts on how to live.

Only one, J. Arthur Rank, out of the hundred persons makes an explicit statement of orthodox Christian faith as the rock on which he is grounded. Perhaps a dozen others have credos which are not explicitly Christian but are not far from the Kingdom—the Quakers are among these. The rest manage to get along very well on their own.

I know some ministers for whom this book should be compulsory reading. They are preachers who love to put up a straw-man of "humanism," and demolish it with a few well-chosen verbal thrusts. This book is the most imposing tribute imaginable to the popularity of humanism. These persons describing their faiths are the leaders of America, remember, and these are the faiths that motivate them.

Before you get too smug about phrases in this book like "I believe in God, my family, my country, and baseball," and think that it couldn't happen in Canada, let me quote a prominent Canadian speaking at the Couchiching Conference last summer, "What this country needs is not freedom of religion, but freedom from religion!"

Polycarp.

Christmas Afterglow

"We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image."

There should be a precious residue of values remaining to each of us when Christmas has once again become history. Vincent G. Burns has recorded some of those values in these choice lines:

"These are the things our Christmas Day should leave
Untarnished and untouched by dust and blight;
The warm, sweet kindliness of Christmas Eve,
Its heavenly glow of rapture and delight;
The breathless wonder that the stars awake;
The new-found faith that where a child is born
There is a little life for God's own sake,
Though lowly be its lot on Christmas morn;
The wide goodwill we feel for all mankind
And that true peace that heals the aching mind.
And though the hurrying years be loud with strife,
A radiance lives that all men yet shall see,
A golden glory, rich with fullest life,
When each shall know his own divinity."

Christmas is our recurring spiritual opportunity to add to the memories that endure and bless.

Close the Ledger

Ends the old year with its trials,
Toils and triumphs, joys and pain;
Gone are the priceless moments
Never to return again.
Close the ledger, then, and leave it
In the Master's loving hands.
Ask Him to block out all errors—
All its faults He understands.

—*Anonymous.*

Meditation

At New Year Communion Service

"Ye that do truly and earnestly repent of your sins, and are in love and charity with your neighbours—"
Adventuring hearts are ascending the hilltops above
Lured on by the surging of music, the beckoning word:
"Draw near with faith, and take this Holy Sacrament to your comfort—"
Outside hums the thoroughfare. Here is the presence of Love,
Surrounding and piercing and changing the souls that are stirred.

"Hear what comfortable words our Saviour Christ hath said—"
The elders have moved to their places, sedate in their gladness;
The white cover lifted, the silver is gleaming in tiers.
"It is very meet, right and our bounden duty, that we should at all times and in all places, give thanks—"
A hush of expectancy, faces and hearts washed of sadness;
Self-searching, and offering to God of all fears.

"According to the holy example of our Lord Jesus Christ, and in remembrance of him—"
The minister's hands offer bread, as the Lord's did, to show
The body so willingly given to serve, to be torn.
"The body of our Lord Jesus Christ, which was given for thee—"
In muted procession, the elders pass down, to and fro,
With bread from the table, a sacrifice eagerly borne.

"And feed on him in thy heart by faith, with thanksgiving—"
Row after row, where the cubes of white promise are held,
Till, praying in gratitude, lips part and dim eyes uplift;
"The blood of our Lord Jesus Christ, which was shed for thee—"
Row after row, where in silence a life is compelled
To climb to the heights, by the wonder and worth of the gift.

"Drink this in remembrance that Christ's blood was shed for thee, and be thankful—"
The minister raises the chalice, with old invitation,
The hands in each pew form a shell of their own round each cup.
"That upon us the unworthy Thou dost confer so rich a benefit—"
The symbol of life-blood poured out for all sinners' salvation
Is raised to the lips, with a prayer from the heart offered up.

"But bearing them about, engraven on our hearts—"
The music swells up, and releases a tumult of feeling,
The anthem is solemn, but trembling with wings of up-flight.
"Keep your hearts and minds in the knowledge and love of God—"
And hearts that were burdened with sorrow are soaring and wheeling,
Like eagles, ascending o'er peaks where the sun knows no night.

—*Dorothy E. Logan.*

DEVOTIONS

"Remember the days of old, consider the years of many generations. Ascribe ye greatness unto our God. He is the Rock, his way is perfect: for all his ways are judgment; a God of truth, and without iniquity." (Deut. 32: 7; 3, 4.)

Next Year's Installment

"And the shepherds returned, glorifying and praising God for all the things that they had heard and seen."

"Whatever else be lost among the years,
Let us keep Christmas still a shining thing;
Whatever doubts assail us, or what fears,
Let us hold close one day, remembering
Its poignant meaning for the hearts of men.
Let us get back our childlike faith again."

—*Grace Noll Crowell.*

Can we not keep these values after Christmas and see that they are continued through the New Year? To remember the birth of a child never becomes monotonous. Each advent of life is a miracle of soul emergence.

Can we not live more kindly in all our relationships, with the afterglow of someone's thought of us this Christmas, or the warmth that came in remembering someone who needed us?

Can we help to reproduce the beauty, song, music, devotion and love in the Christmas story, that everywhere we go and in every contact we make, Christmas may live on through us?

—*Anonymous.*

Thank You

Thank you for writing. Your opinions and appreciations have meant much to us. Thank you, too, for sharing your literary treasures, those brief devotional poems, short stories, sentence prayers that have helped you grow rich toward God. We are happy to pass them along to the multi-thousands of **Observer** readers, many of whom tell us they now operate their own "clipping service." May God touch your life this coming year at every point where you stand in need of His blessing. Sincerely,

Peter Gordon White

Curiosities of Literature

The Anonymous Letter

NEIL M. LECKIE

Which title might be supplemented with the phrase, in a bracket, "The Antediluvian Calendar," as a little more appropriate on the first day of a year, and for the reason that the writer of the anonymous letter to be mentioned here seems specially interested in the reckoning of certain days and dates as these were enumerated long ago.

Of anonymous writings there have been many. The Book of Deuteronomy is known to be anonymous, though a great Scottish divine and scholar of the Nineteenth Century was sorely persecuted by some of his fellow ministers for holding this view. The gorgeous chapters of Hebrew literature which begin with the words "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem," are anonymous, as indeed are nearly all of the sixty-six books of the Bible, and many other writings, the names attached to them being rather a dedication to the memory of some famous individual of the past than a clue to authorship. The opinion has even been expressed that it would have been better if all writings, ancient and modern, had been nameless, and that we have no more need or right to know the private life of an author than to enquire into the affairs of our butcher and baker. "The Salt of Anonymity" was a fine phrase used by a brilliant English editor who seemed to incline to this view, though it was employed, somewhat paradoxically, in the revealing of the identity of one who had been contributing to his paper under an assumed name.

Friendly or Unfriendly

The writing of anonymous letters is often unfriendly, even abusive, but not always; and the communication which has suggested my present title and reply is altogether kindly. It is written by a person who reads this paper and has profited from doing so, but who is in some perplexity over questions arising in his mind from a devout but uncritical reading of the Bible. For example, he cannot reconcile the longevity of Adam and Seth and their descendants down to the time of Abraham with the length of human life as we know it now, and as it must have been in the time of the Hebrew Psalmists, one of whom wrote of our allotted span of years as seldom more than seventy. And he somewhat naïvely asks how Noah could have provided accommodation and sustenance in his Ark for even a limited number of the animals which at that time inhabited the fields and forests.

The first answer to these enquiries will be of course that my friend, and many other persons, have been so strongly influenced by all that is good and beautiful in these ancient writings that their entire contents have been considered of equal value, and that we have here actual records of events. This attitude of mind, however, it is difficult to maintain, even the narrative of the saving of animal life from an approaching deluge incidentally warning an attentive reader against such a belief. In one verse Noah is instructed to take two of every sort of beast into the ark, while a few verses further down the page the order reads that of animals that are "clean," seven, perhaps fourteen, are to be admitted. In short, there must not be expected in these early records anything like historical accuracy. The Biblical deluge is one of many recollections of floods which occur in river valleys, inundating a limited area, tradition having exaggerated their extent and the destruction wrought. Moreover, what kind of deity would condemn the entire human race with the exception of one family to such a doom merely because of the amours of certain lascivious angels with human females. Nor can we find any reason for the special favour shown to Noah, the only reported incident of his long life being decidedly less than creditable.

The length of life, again, appointed to these ancient citizens of the Earth belongs to the realm of inexact history. It has been conjectured that these names represent tribes or clans which flourished for a time, anon giving way to others; but the best explanation is probably that this is another instance of exaggeration, the same enlargement of numbers being found elsewhere in Holy Writ, and even in history books almost down to the present day. The famous member of the Hebrew race known as the Wandering Jew is said to have been born at the beginning of the Christian Era, and to have continued to live at least till three hundred years ago, legal documents resembling our modern affidavit being still in existence which testify to his appearances in Germany and Spain.

A Significant Signature

The signature in this anonymous epistle is the word "Perplexed"; and it is probable that the writer could have made a longer list of his perplexities. He will have been troubled over the date "4004 B.C." which is printed on the first page of many Bibles. He will wonder why such people as Abraham, Isaac, and Jacob, have been so highly honoured, when there is so little of goodness standing at their credit, and some nasty items on the other side of their accounts. He will regret the spoiling of the beautiful narrative of a wizard and his loyalty to his God, by the intrusion of a paltry tale about an ass. He will have found a special difficulty in the account of a dead soldier coming back to life at the touch of his corpse with the unburied skeleton of the prophet Elisha. And if my gentleman is ever appointed to a place on some Board of Bible revisers, I think he will rise and move that the disgusting stories of Lot and his daughters, and of the Levite's treatment of his concubine, and many others equally gross, be torn from the book which they have so long polluted. Then, as he would clearly explain, we would have a genuine manual of pure religion, of sweet piety, and of righteous conduct. Then with undimmed vision we would see the king in his beauty, in the land that is very far off, likewise, with a renewal of strength, being enabled to mount up with wings as eagles, to run and not be weary, and to walk and not faint.

Rev. Lawrence H. Turner, pastor of the Newcastle, Ont., Church during the past three and one-half years, accepted a call to become minister of Cooke's Church in Kingston and began his ministry there early in December.

MUSIC MAKERS

84. A New Contest

FREDERICK J. HORWOOD

A Happy New Year to all our readers. I do want to thank the members of our Circle for the hundreds of letters you have written to me during the past year. I have tried to answer them. I also appreciate the wholesome fellowship of Music Makers who have lately become teen-agers, and who retain those fine traits of character which they have developed through childhood. They have passed through the golden gate from fairyland into a world of reality, but they still carry an aura of enchantment with them. Then to my little friends who write in large round letters and end with circles and crosses, I wish the happiest of all years, and I hope their halos will remain with them.

This is a good time to talk about a contest. Do you remember the one we had last winter? Many of you wrote some good tunes for a hymn of praise. Writing tunes is sometimes difficult for little folk. I know Handel and Mozart could write tunes when they were very young, but writing music was as natural for them as it would be for you to write letters. So, instead of writing tunes this time, suppose you write a story. I don't mean a book or even an essay, but just a short story on this subject: "The Music I Like Best." Please don't think this is like writing a composition for your teacher. Think up a little story about music and send it to me. One of my girls has just banked a hundred dollars which she earned from baby-sitting. I wonder how many stories she told to put those children to sleep.

When you write the story, you may talk about any composer you wish, or your favourite instrument, or a special piece of music which you like to play, or a programme you have heard on the radio, or something about singing or Church organs, or violins, . . . well anything you like; you may even invent a story about musical children, but you must do it your own self, without any help from grown-up people. If you would like to read it to mother before you send it to me that would be helpful, because mothers are good listeners, and if they think it could be improved they will tell you; but you must improve it yourselves.

Now some stories go on for ever! Mine would, too, if the Editor didn't snip them off with the scissors at the end of a thousand words. So I must ask you to keep your stories under four hundred words, because I should like to have room in this column to print the prize-winning stories. The contest is, of course, open to members of the Music Makers' Circle only. If you are not a member and wish to join, follow the rules given at the end of this article, and then you may enter the contest.

When you send your story to me, be sure to let me know what grade you are in at school; and please write the story on a separate sheet of paper instead of making it part of the letter I know you will write. Since Music Makers range in age from eight to eighteen, I think I must divide them into two classes: those under twelve and those over twelve. These can be called junior and senior divisions, and I shall give a suitable book to the winner in each class. I cannot decide the title of the book until I know something about the music each winner likes best. In order to give you plenty of time I shall ask you to send your story to me any time between now and March 1st, so that I shall be able to put the winning stories in The Observer for April 1st.

(*Continued on page 26*)

THE NEW YEAR—Time To Take Stock

Let Go—and Give

DOROTHY M. GEORGE, Windsor, Ont.

Sir Robert Falconer, one-time President of the University of Toronto, said, "There is no door which a man so hesitates to open as that which leads into the chamber of his own weakness. Even to look through the keyhole requires strength. To enter and to explore the room requires courage of a high order. To set it right is an even sterner test." It isn't easy to acknowledge our own weakness and inability to get ourselves out of the mess we might find ourselves in at present. It does take courage to get down to the point where we let go and give God a chance to take over. It isn't easy to become just a piece of potter's clay to be moulded by God after His pattern.

The New Year is a good time to take stock and see how we stand in regard to our spiritual life. This matter is often pushed into the background while we attend to financial reports, budgets, and the welfare of our home and family. We hear so much about being busy these days. No one seems to have any time to spare. Can't we do something about this yearly round of activity? We work feverishly at this or that project, and I know these can be worthwhile things, But why not let go a bit and give God a chance to have His way in your affairs. Or have you already given your life to God and have no need of a spiritual stock-taking?

In addressing a Church membership class recently, the minister stressed the point of being too busy by saying, "I myself am engaged in full-time service for God, but I have to watch that I do not get too busy and leave no time for God." Do you see what I mean? We keep busy, we work hard, study hard, and help here and there, and we think we are living a well-rounded life. Whatever time is left, perhaps an hour or two on Sunday, we give to God. This sometimes has to last us through the entire week.

We cannot do much about the year that has passed, but a whole New Year lies before us. We try so hard to solve our own problems, our family or business difficulties, and maybe those of our friends who seek our help. We brood and worry over the tension of our day, and we cannot help be concerned about all these things. But God can carry the load of these concerns much better than we can. He is ready to take over at the beginning of this year and at any time, if we ask Him.

Perhaps we are not so happy in our business or personal life as we could wish. We feel sorry for ourselves. As followers of the Christian faith, God has promised to take care of all our needs. Maybe we aren't living in a round of superb happiness, but we can't go on worrying about this. Let go and give God a chance to get in some of His work, and show what He is able to do for us. God's love is like a ray of sunlight streaming down on us whether we are happy or unhappy, at peace or perplexed. It never changes. We get so concerned over our various activities and problems that we often get right off the beam of God's ray of love.

History tells many a story of the man or woman who having recognized his own weakness, turns that weakness over to God. The late King George VI of England will always be remembered for his goodness and acknowledged reliance on God. "The Lord is my light and my salvation," which opens the Twenty-seventh Psalm, and which was one of his favourite passages of Scripture, could well be used at the beginning of a New Year as our source of strength.

On his journey to Damascus to further his persecuting work of the Christians, Paul the proud and arrogant Roman, hears Jesus say to him, "It is hard for thee to kick against the pricks." It wasn't easy for Paul, stricken blind for three days, to be told by God that he must right about face in his life's work, and that he was to become one of those Christians. Even more so, he was to be a "chosen vessel" before God.

Peter, whose name is so often linked with Paul's in the New Testament, is another striking example of what God can do for a person who let's God take over. Peter was told by Jesus that he was to be the rock on which He would build His Church. Before this could happen, Peter had to recognize his own weakness—Peter who had so emphatically denied Jesus at the time of His crucifixion.

Let go the old year with its problems. But, are we going to fill the New Year with questions unanswered because our problems and difficulties haven't been cleared away? Your instructions for the New Year from God may not come as dramatically as did Paul's, but read Psalm Twenty-seven again, and the last verse will tell you what to do. "Wait on the Lord."

I don't say that when God takes over your life, He will automatically wipe out these worries. You have to do that, and let God write the instructions for you. Paul on hearing Jesus' words on the Damascus road was humbled and cried, "What wilt Thou have me to do?"

We are so anxious for our troubles and difficulties to be cleared away at once, and we want to be living in a state of sublime happiness. We forget that God is never in a hurry. We want to rush things along, and what a mess we make of them. Let the old year go with its feverish rush and haste.

The New Year can be for us the opening of a door to a place where God takes over, where we wait and listen for His instructions on this clean, new workbook of life. When we give God a chance, He will accomplish that which we are unable to do in our human weakness. By leaving our difficulties with God in prayer, we can carry on with a mind at ease and perform more efficiently the work which is ours day by day.

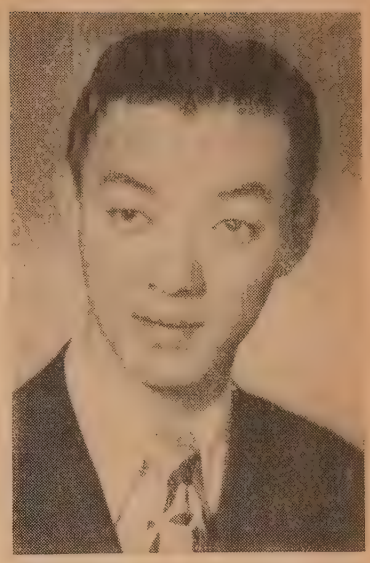
New Lay Training Centre

The Atlantic Christian Training Centre carried out an experimental project of a six-week school during August and September under the principalship of Rev. John T. Stewart of Nashwaaksis in the Fredericton Presbytery. The project was held at the Berwick Camp Meeting Grounds in Nova Scotia and served the four Atlantic Provinces. The Centre was fortunate in having an enthusiastic student body and a fine staff of leaders. The whole experience was so promising that there was never any doubt on the part of students and leaders about the need for Lay Training Centres nor any pessimism about the ability of the United Church in the Atlantic Provinces to set up a permanent Centre.

Twelve courses were given, with each course including ten study periods. One of the most gratifying aspects of the method of study was the seminar type of class in which the students participated freely in discussion. Often one particular student was responsible for leading the discussion for the hour. This approach was especially adaptable to the whole purpose of the Centre to educate heart, soul, body and mind.

One of the headings in a recent issue of **The Observer** was "Laymen Control Church Destiny." This is an inevitable truth in our Protestant Church whether or not we do anything about lay training. The United Church is fortunate because it has had a fine beginning in establishing lay training Centres. However, the interest of the Church in this did not come too soon. Among the students at the Atlantic Christian Training Centre was a young lady, a devoted member and worker of the local Church, whose application to a Bible School of another denomination had been accepted. It was only natural for her to turn elsewhere when her own Church was not providing the training she needed and wanted. At the ninth hour she was told about the proposed experimental project at Berwick. Today she is rejoicing along with the other graduates that the United Church in the Atlantic Provinces has joined the forward march in Leadership Training.

The Atlantic Provinces have given a great many candidates to the full-time work of the Church. Newfoundland has been especially fortunate in having laymen willing to give leadership to their Church. Proud of their record, the Newfoundland and Maritime Conferences now have a vision of the future when their Lay Training Centre will be turning out fifty or more graduates each year.



Gordon Shozo Imai, candidate for the ministry.

Young Japanese Entering Ministry

Gordon Shozo Imai was born in New Westminster, B.C., and had his first contacts with the Christian Church during the war years when he and his people were detained in Tashme, B.C. He was educated in a school maintained by our W.M.S. in the Japanese internment camps. Gordon came step by step, and very naturally, into the Church, and to Baptism. He became a stalwart Sunday School worker, and after the war when I came to Vancouver to work there among the Japanese people, I found Gordon a third year student in Animal Biology at the University of British Columbia. Once again he became the centre of such work as we were able to do among the Nisei in Vancouver. Now he is a graduate in Arts, a full-fledged student at Union Theological College, a Probationer in the Church, and the student minister in our Japanese Church group in the First United Church in Vancouver, assigned to guide the Church's work among the Nisei. Gordon has come to this day via the route so many more have travelled, the compulsions of God at work within his spirit. He is an honest seeker, concerned to find his place in life, and this is the answer. W. R. McWilliams.

CHILDREN'S PAGE

MARGARET G. WILSON

African Missionary

Dr. Albert Schweitzer is a medical missionary in Africa. He is no longer a young man. In fact I'm sure you will think he is very, very old, because he is seventy-two years of age. But he still works very hard, working in the hospital often from six in the morning until after midnight.

Years ago when Dr. Schweitzer first went to Africa, he opened up his first little hospital in a hen-coop. Today he has a big hospital with 200 beds for sick patients and four other doctors who assist.

Many of the people who came to Dr. Schweitzer for help had to be operated upon, and so many got well again that these people thought the great doctor had cut out the evil spirit.

That wouldn't have been too bad, but of course all the people didn't need an operation. All they needed was some medicine. Well they didn't want the medicine. They wanted the evil spirit cut out. So poor Dr. Schweitzer had his troubles. But of course he didn't do any cutting if it wasn't necessary, and the sick people did take their medicine. Doctors have a way of getting people to take medicine, no matter how kind the doctors really are.

He gets so tired that you would think when he was finished with the last patient he would jump into bed and get to sleep. But there are other things to be done. He is writing, writing, writing. He is writing a book, and that, of course, takes a lot of time.

Just outside his room, in a little pen, live his two closest friends, two pet antelope fawns. When they come into his room they get too chummy, and have even chewed up pages of the book he is writing until some pages of that book have had to be rewritten six different times.

Then every night, when he is perhaps too tired to write any more, he plays on his organ. People say it is strange hearing this music in the jungles of Africa. As one person said "One night when I heard that glorious music in the stillness of the night I fully expected to hear the voices of angels."

A missionary's life isn't easy, but Dr. Schweitzer is so happy in his work that he never thinks what he is giving to those people in Africa. He is happy in seeing the sick healed. He is happy to be able to write, and he is happy in his music.

We can't all be Dr. Schweitzers but we can all learn to be happy in doing the things at hand, right here at home.

From the Hofmann Painting

The twelve-year-old Jesus in the Temple talking with learned doctors.

★

AND the child gr... and waxed str... in spirit, filled w... wisdom: and the grace ... God was upon him. . .

And when he w... twelve years old, th... went up to Jerusal... after the custom of ... feast.

And when they h... fulfilled the days, as th... returned, the child Je... tarried behind in Je... salem; . . .

And it came to pa... that after three days th... found him in the temp... sitting in the midst ... the doctors, both hear... them, and asking th... questions.

And all that he... him were astonished ... his understanding a... answers.

Luke 2: 40, 42, 43, 46,

★

JESUS—The Boy in Nazareth

Christmas is over for another year, and I do hope you all had a happy Christmas. You should, because Christmas day is a birthday—the birthday of Jesus.

Many of you children perhaps never even thought about Jesus on Christmas you were so excited about the toys and dinner, and all the good things Santa left you.

Jesus, you know, never had all the toys you have. He never had an electric train or a doctor set, or a bicycle.

No, Jesus lived in a home where money had to be used for food and clothing and tools. They had to live very carefully, but it was a happy home where everybody shared the work and the pleasures together.

When Jesus was a very little boy He often watched Joseph make yokes for oxen. He saw him work carefully, because the yoke had to be both light and smooth or else it would hurt the neck of the oxen as they pulled the plough or cart. What fun it must have been for Him to play among the shavings. But when He got a little older Joseph most surely let Him work in the shop, too, as He learned to use the hammer, saw, plane and other tools. It was a happy day when Jesus and Joseph worked together in the carpenter shop.

There was work to be done in the house, too, and Mary was kept busy sewing and mending, baking and cleaning.

From the time Jesus was a baby He saw His mother grind the corn into flour. Then when He was big enough to run about it was fun to gather little sticks and bring them in for His mother to use to heat the oven. He watched her use a little piece of leaven in order to make the whole lump of dough rise. Sometimes when she wasn't too rushed or too tired she may have even given Jesus a little piece of dough and let Him make His own little cake of bread, just as perhaps your mother lets you do.

Jesus went to school, too. There He learned to read and write. But everything He learned He did not learn in school. Jesus played on the hillsides. He went for walks over the hills and watched the shepherds take care of the sheep. He knew where the holes were where some foxes lived in families.

He grew to love the animals and birds and flowers, and it made Him sad if He saw anybody hurting the wild things that grew and lived on the hills round about.

Jesus did all these things, but Jesus liked to play, too. He played with His little friends in the market-place.

At first Jesus was taught all His religion by His mother — in the home. Mary and Joseph would tell Him the Old Testament stories, the ones about Joseph and Moses, about David and Solomon. And it was from Mary and Joseph that Jesus learned His first prayers.

Jesus, then, was a little child like you, who did all the things you do. He helped at home. He went to school. He went out to play with other children. Sometimes He played alone. He learned about God, and He learned about the great people in the Bible.

It didn't take money to ma... Jesus happy or great. It didn... take a lot of toys to make Jes... happy. He found happiness ... simple things, things that didn... cost anything—like His home, H... parents, stories, the birds, flowe... animals, and little friends, and ... God His Heavenly Father.

Jesus is like the children ... today in so many ways that ... might be a lot of fun if you tri... to be more like Jesus in oth... ways.

Plenty of Time

How wou... you like to li... in a house th... has six hundr... clocks all tic... ing away at t... same time?

Well, M... Hagans of De... ver, Colorado, does, and he lik... it. For forty years he has collect... clocks of all kinds, sizes a... shapes. He has everything fr... sundials to grandfather clocks a... watches that tell time to a fif... of a second.

When the grandfather clo... strikes on the hour, a set of do... march in and out. I should li... to see that.

He claims to own the smalle... watches in the world. They ca... from Switzerland and are fitt... into his cuff-links.

People have become so inte... ested in Mr. Hagans' clocks th... he has now opened up his hou... for the public that they may co... in and enjoy them.

Although Mr. Hagans has ... these clocks he really doesn't ha... much time on his hands, becau... it keeps him busy winding the... and keeping them in good runni... order.

Crusades in Washington

SAMUEL W. IRWIN

The present Republican administration came in one year ago on the crest of a "Crusade" which was set to recover the land out of the hands of the Democratic Saracens and to clean up the widely advertised ills in Washington. The mopping-up has not gone too far. President Eisenhower made a telling personal sweep in the 1952 election, but of the two Houses of Congress neither made sufficient voting gains to press on with their programme, and for months the word "Crusade" has scarcely been heard. The Capitol, however, has not been left crusadeless.

The Church at Work

Perhaps the Church groups have been the most active elements in our metropolitan environment. The Ministerial Union of the city and the particularly diligent Washington Federation of Churches have been counselling over city-wide needs and pastoral opportunities and using the language of the crusader. In a recent joint assembly the two organizations had for the morning and the luncheon sessions, Yale's Professor of Preaching and Pastoral Care, Dr. David A. MacLennan, formerly of the Timothy Eaton Memorial Church, Toronto, Ont. The leader declared, "The Christian's life must be a daring one, rid of its fear, its anxiety, its unkindness, its boredom. The Christian leader must discover what makes people anti-social, fighting, rebellious." He quoted a Rabbi who had left his own Church, "If you see meaning in life, in God's name tell it to the people." Dwelling on the spiritual poverty of the day and the rootlessness of many of this generation, the speaker cited a T.V. programme where one was asked to identify the author of the words "Man does not live by bread alone," and had no reply to give, and someone in the audience confidently ventured, "The words were written by a modern novelist by the name of Brogan." In closing, as if to fortify our daring, the speaker asserted that "we often are casualties of our own inhibitions."

Liquor Gets Telling Off

More than 600 Methodists from across the country have met in war council on the crimes of the trade, the harvest of the highways and the pressure selling of advertisements. On one evening of the four-day session, a great convocation was held in Constitution Hall. Here Bishop Oxnam declared that one out of sixteen citizens of the States is a Methodist, and in terms of abstinence and action they could close liquor out. He pictured the 4,000,000 alcoholics moving four abreast down Pennsylvania Avenue taking 26 days to pass a point between the Capitol and the White House. The Bishop said that today the most alert and powerful group in the Church was the Woman's Society of Christian Service. Said another speaker during the Conference, "The little boy may have said to the teacher when he meant to bring his birth certificate, 'I forgot to bring my excuse for being born,' but today the Church knows there is no excuse for avoiding the fight with any evil thing on earth." For this, in part at least, was the Church born, and today it needs perhaps less soft speaking and more brass knuckles. At this point even the army has stumbled a little, allowing liquor sales at military posts, though the 1901 Act stands against it. In 1951 the Secretary of Defence was given the right to issue his own regulations. The President has been deluged with protests. A public opinion poll registers 47 per cent. against this with 44 per cent. supporting. In the test, business seems to approve the army stand, with the farmer against; the Catholic for and the Protestant against.

The Sublime and the Incredible

A new crackling flare-up of the punitive crusade against the Democrats, a little on the Senator McCarthy style, has been on lately. The Republican Attorney-General recently in a public address, seemed to impugn former President Truman's loyalty, when he failed to dismiss forthwith a friend of the Soviet whom the FBI was keeping under watch. Mr. Truman termed the attack without parallel, while President Eisenhower had said it was incredible that the former President could ever have betrayed the security of the United States. The Attorney-General has shaved the charge down to "laxness" but does not retreat. Folks are guessing what political snap-back will come to whom.

Then, related to the visit of the King and Queen of Greece of some days past, is the quiet, fairy-story-like adventure of the Queen. During their stay in Washington their good friend here, a former Secretary of State, was ill and in the hospital. When the royal couple later reached New York they learned that the patient was improving and able to receive friends. Without fanfare or police escort the Queen took plane, incognito, to Washington, left all protocol and the like to King Paul, was whisked across the city by the chief of Washington intelligence to the bedside of the friend in Walter Reed Army Medical Centre—none other than the late winner of the Nobel Peace Prize and long time friend of her country and its people, General George C. Marshall of the world-known "Marshall Plan."

Win the Argument; Lose the Man

A Tribute to Dr. Clifford Grant

ANSON MOORHOUSE

You can win your argument but you may lose your man!

This week while visiting an Indian village, I was asking questions that would give me a first hand understanding of the Indian Christian community. A Christian story was related to me that is one of the most amazing I have ever heard, and incidentally a great tribute to a beloved missionary. I was in the home of Dr. Kanara, an Indian medical doctor, who gave up his practice to serve the Mission. He is now retired. He said "Sahib, you can win your argument, but you may lose your man. Dr. Grant was always concerned with the man. After my father became a Christian, a local Brahmin teacher challenged him. 'Is it true that you have become a Christian?' 'Yes it is,' replied my father. 'What reason can you have for becoming a Christian?' 'I think the Christian Scriptures are true.' Then the Brahmin asked 'Have you read all the Hindu scriptures?' My father paused and thought for a moment. Then looking at the big town water tank he said 'Is it necessary for me to drink all the water in that tank to know if it is pure, or taste a little here or there?' The Brahmin turned and left. My father won the argument but never saw that man again."

Three months ago, Rev. Peter Lalli went to the bazaar to hear another Brahmin speak. Before speakers come, their names are written on a special town bulletin board announcing their visit. On the day of their arrival, the town crier announces the hour of the speech in the evening, and where it is to be given. (This town has a population of 10,000.) Mr. Lalli, the local Indian pastor, went to the bazaar as he frequently does when special speakers are announced. This Brahmin was an Arya Samajist—that is, belonging to an extreme orthodox Hindu group. He was speaking to a vast Hindu crowd, and said among other things, "You must live your religion and be an example so that in your life you can be seen for what you are. In Ratlam district Grant Sahib made a preaching tour for fifteen days. I went deliberately to spoil his work. I lived with him, ate with him, slept with him. When Grant Sahib saw what I was doing, he rearranged his diet so that nothing would be a stumbling block to me, a Brahmin. He treated me, not as an enemy, but as an honoured guest. When Grant Sahib preached, I stood up beside him. Using Indian courtesy I said 'Sahib, you go first.' This gave me his arguments. Then, to spoil his work, I spoke after he did and used all sorts of arguments to cut his message to pieces. When I had finished, without any resentment and with a smile he said to me, 'Now, shall we go? Come along.' So we went on to the next place. I, riding in his car, and eating his food. **See how these Christians work? You can see Christ in his life!"**

If such things could be more commonly said of us Christians, who could stand against the Church of Christ?

Tell Us About It

Irish Notes

R. H. GILMOUR, Portrush, N. Ireland

Unprecedented and Disappointing

A most extraordinary situation arose recently at a special meeting of the General Assembly of the Presbyterian Church called to elect a professor. The appointment is usually made at the Annual Meeting in June but owing to the fact that the two candidates remaining after the others had been dropped, received exactly the same number of votes, it was decided, as the best solution, that a special meeting be called to make a final choice.

At this special meeting, to the amazement of all, there was again a tie between the same two candidates, and it was resolved to postpone the election until next year. Query: In view of what has happened, should the Assembly not devise some better way of making these appointments?

In his report of the Irish General Assembly, the Moderator, of The United Church of Canada, Rt. Rev. A. A. Scott, D.D., told of this election and concluded by saying he had suggested to a number of the delegates that a Committee on Appointments should be set up to consider all applications and recommendations made to the Assembly in order to avoid time and confusion.

The Red Hand of Ulster

The question is again being discussed in the Daily Press which hand is it, right or left, that appears on the Heraldic shield of Ulster. The weight of expert opinion is in favour of the theory that it is the right hand that was on the design borne by De Burgh, Earl of Ulster, of the period of the Norman invasion, and this despite the legend that it was the left hand that the brave, adventurous Knight cut off at the wrist and flung to land when approaching Ulster's shore, thus claiming the territory for himself and his clan.

Misleading Propaganda

The Eire Minister for External Affairs has been telling Canadians of the evils of partition and prophesying a happy and prosperous future for Ireland were the Border to be removed, and the six Counties incorporated in the Republic. It is the considered opinion of Ulster leaders that quite the opposite would be the case. Instead of expansion there would be depression, inasmuch as under such circumstances, Britain could not be expected to continue to place orders for ships in Belfast, thus wiping out the most fruitful source of its prosperity.

PEOPLE

Moderator in Western Canada

During the month of October the Moderator, the Rt. Rev. A. A. Scott, D.D., and Mrs. Scott made a tour of the Peace River area. Included in the trip were visits to Peace River, Manning, Grimshaw, Fairview, Sexsmith, Grande Prairie, Dawson Creek, Montney and Pouce Coupe. He also visited the Presbytery of Peace River, conducting Communion Services and addressing Presbytery.

Mrs. Scott spoke to the women. Dean Elson of St. Stephen's College, Edmonton, gave four lectures on the Gospel of St. Matthew during the Presbytery.

Rev. Morse Johnson, the newly-appointed Field Secretary for Christian Education in Alberta, spoke to the Presbytery.

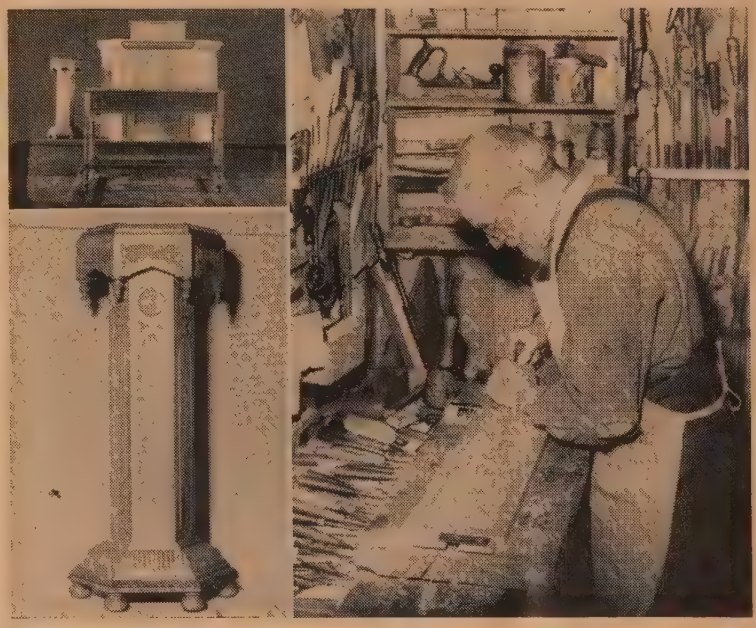
Rev. Wilson Bridge was formally inducted into the charge of Lachute, Que., by the Montreal Presbytery, represented by its past Chairman, Rev. Harvey Campbell, Rev. Ralph Spenser and Rev. R. de Witt Scott, and Rev. J. Ralph Watson. Formerly a minister of the Congregational Church in Great Britain, Mr. Bridge came to Lachute from Andover, New Brunswick, where he served for two years.

Miss Ruth Horley, Reg.N., Outpost Nurse among the Indians and Eskimos of Northern Manitoba and Baffin Land, assisted by her mother, put on a display of handicraft for the Woman's Missionary Society of Knox Church, Rainy River, Ont., that was most interesting and educational. The carved figures in ivory of walrus, polar bears, seals and caribou were well done. Classes from the local school came in rotation, accompanied by their teachers, and the general public responded well. $44 was collected for W.M.S. work in the north.

Dr. Long Honoured

Rev. Ernest E. Long, D.D., preached the final sermons on Sunday, November 8th, completing a very successful ministry of over ten years at Fairmount-St. Giles United Church in Outremont, Que. After the evening service, a largely-attended social meeting was held in the Church Hall. Mr. G. M. Pugh, Recording Steward, acted as chairman, and Mr. John McCuaig of the Session, on behalf of the congregation, made a presentation to Dr. and Mrs. Long, of a Television Set, to be delivered at their new home in Toronto. Both Mr. Pugh and Mr. McCuaig paid tribute to the love and esteem in which Dr. and Mrs. Long are held by the people of Fairmount-St. Giles. Mrs. A. M. Grant, soprano soloist, sang.

On the following Monday evening, Dr. Long closed his ministry by addressing the Men's Club of the Church. He was inducted as minister of Humbercrest United Church, Toronto, on Thursday of that week. A. B. L.



Top left: Baptismal font, pulpit and communion table made by Mr. John Wilson of Hazel Dell, Sask., for Grace Church, Sturgis. Lower left: A Close-up of the beautifully carved baptismal font. Right: Mr. John Wilson shown in his workshop carving the panel for the communion table.

STURGIS CHURCH BEAUTIFIED

A Skilled Craftsman Has Been at Work

From the outside, Grace United Church in Sturgis, Saskatchewan, appears like the little wooden Church one sees in most small western towns. When one enters, however, one's breath is caught by the discovery that it is unique. It has sacred furniture whose beauty and artistry would blend with the interior of many an Old Country Cathedral.

There is an interesting story behind the acquisition of these treasures. The Women's Auxiliary, given a modest memorial bequest, sent a committee to interview a pioneer resident of the nearby Hazel Dell district who has considerable reputation as a wood-carver. He turned out to be unexpectedly interested in their requirements, and they were completely charmed by samples of his craftsmanship in which his farm home abounds. The outcome of the interview is that he has carved for the Church two choir posts, a baptismal font, a communion table and a pulpit. These are all of solid oak, ornamented with patterns of the artist's own conception. The lettering and the designs have a pure, flawless beauty. Aside from being a fully apprenticed wood-carver with half a century's experience in his craft, the artist is a skilled cabinet-maker and an expert draughtsman. He has taken oak lumber and himself painstakingly worked it through all the stages of construction to the finished productions that today stand in the Sturgis Church.

The craftsman is Mr. John Wilson of Hazel Dell, Sask. For work of the quality which his trained hands and eyes produce, he could command prices that would place it far beyond the reach of a small Church. But Mr. Wilson is a man who loves God and his fellowman and the creation of beauty in wood to such an extent that he is careless of material return. It is his desire to adorn this little Church, and others, too, if he can, giving them something of such solemn and permanent beauty that the spirit of worship will always dwell richly in them. Mr. Wilson was born in Yorkshire nearly three-quarters of a century ago; but his love of his neighbours and his keen interest in woodcarving and kindred arts have kept him a young man still.

The service at which the posts, the font, the communion table and the pulpit were dedicated, was one of peculiar charm and beauty. The congregation seemed transformed by happiness and good fellowship. Members of the Session came forward to explain the symbolism of the various articles, and ladies from the Women's Auxiliary did the unveiling. Mr. Wilson himself, in a brief address during the ceremony, gave the congregation a fine thought to carry home in commemoration of the day. When a man puts his heart into the labour of his hands, he works in partnership with God. Let a man wholeheartedly contribute his fifty per cent., and God will take care of the rest. A tangible result of Mr. Wilson's philosophy adorns the United Church in Sturgis today. Mrs. Pat Armstrong,
Sturgis, Sask.

Montreal Woman Honoured

Mrs. Dorothy Sproule, Montrea Que., Canadian poetess, widow the late Rev. F. H. Sproule, cel brated her 86th birthday on No 6th. Mrs. Sproule has been writin for many years and her poet has received wide recognition. H Majesty, Queen Elizabeth I accepted a poem written for h coronation from Mrs. Sproule. Th late Lloyd C. Douglas wrote th introduction to her "Poems Life," in which he says "her poem vibrate with spiritual energy. Mrs. Sproule received the awar of the Schroeder Foundatio Medal for her achievement i literature.

The Nôtre Dame de Grac Women's Club, Montreal, whic Mrs. Sproule founded 33 year ago, fêted her on the occasion her birthday in Victoria Hal Montreal. The Ministers' Wive Association of The United Churc of Canada marked the event b presenting her with a corsag bouquet. The presentation wa made by Mrs. R. B. Y. Scott.

Diamond Weddin

Mr. and Mrs. John Purse wer honoured on the occasion of thei Diamond Wedding Anniversary b the Session of Knox Church, Win nipeg, Manitoba, and their wives Rev. Hugh A. McLeod, D.D., th minister, presented Mr. and Mrs Purse with a gift on behalf o those present. Good wishes wer received from friends, the Prim Minister, the Rt. Hon. Louis St Laurent, the Lieutenant-Governor The Hon. John S. McDiarmid, an Premier Campbell. A cable wa received from the Queen.

Mr. and Mrs. John Purse at the recep tion given in honour of their Diamond Wedding by the Session of Knox Church, Winnipeg, and their wives

CHURCHES

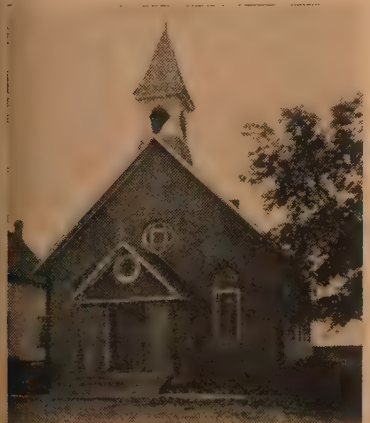
nniversary

Canadian Memorial Chapel, ancouver, B.C., Rev. James G. orwill, minister, marked its 25th nniversary with special services or which Rev. Gerald Switzer, h.D., a former minister, returned s preacher. This Chapel, built as Memorial to those serving in Vorld War I, was erected by the ixth Avenue Methodist Church, hose pastor was Rev. George O. allis. The congregation moved nto the new Church Hall, the first nit, early in 1923. The corner-tone of the Chapel was laid in 927 and the opening took place Nov. 11, 1928. The I.O.D.E., War mputations of Canada, and the Nursing Sisters' Association were uests at the 7.30 service, after hich a reception was held for Dr. and Mrs. Switzer.

Memorial Organ

Rosebud (Alta.) Church, Rev. W. P. Smetheram, minister, ecently dedicated a new electric Minshall organ to honour pioneers of the congregation. At the social gathering following the service Mrs. M. Jorgensen pinned corsages and boutonnieres on the grand-children of the pioneers—Mrs. J. H. Clark, Mrs. Hymas, Senior, Mrs. A. Clark, Mr. John Martin and Mrs. Pedersen. Dan Vigor donated the land upon which the Church stands, and James Wishart was another pioneer. Mrs. Lucien Kenny read a history of this Church which began with services in the homes in 1897 when the country was sparsely settled with unbroken grasslands and prairie trails. The Church was dedicated in 1922. This summer the basement was renovated, the outside of the Church painted, and in 1949 an automatic oil-heater was installed.

Cape Croker (Ont.) Indian Church has been newly decorated and the official opening brought a large crowd. Rev. Geo. Bowers, the minister, conducted the service, and the Chairman of Bruce Presbytery, Rev. Harry Martin of Southampton, was in charge of the re-dedication service. An objective of $800 was set and the money raised. This project is part of Bruce Presbytery's Extension Work.



The Lyleton (Sask.) Church celebrated its 50th Anniversary this fall.

The Church at Fingal, Ont., Before and After three and a half months' work transformed the building. Rededication services marked the reopening.

Re-opening Service

Fingal (Ont.) Church, Rev. H. A. Bunt, minister. Re-opening and re-dedication services climaxed the labours of the congregation which in three and a half months transformed the old dilapidated building into one of real beauty. Foundations were strengthened, tower removed, and a new roof put on, a central entrance made, all outside wood painted white. A new stairway, a lowered ceiling, new draperies for choir, a varnish and paint job changed the interior. A new kitchen was installed, the floor refinished in the basement. A new parking lot was made. Total cost was about $9,000. The minister presided at the services, Rev. A. H. Johnston, St. Thomas, Ont., assisting and preaching the sermon. Rev. E. J. Rolston, of St. Thomas, was speaker in the evening.

Unique Service

Thornhill (Ont.) Church. Marking one hundred and fifty years of its history, the congregation met under open skies on the spot where a Methodist Circuit Rider organized the congregation. In 1838 a Church was built which serves the Thornhill charge today, though moved to another site and enlarged. Rev. E. E. Kent, minister of the Church and Chairman of Toronto Centre Presbytery, presided, and the Very Rev. Jesse H. Arnup, D.D., represented the General Council. Scenes from the service were later broadcast over television. An historical pageant was presented under Mr. T. E. Pherrill's direction. Dr. Arnup, Dr. Archer Wallace, Rev. Calvin Chambers (Presbyterian) were preachers at other services. Rev. P. R. Buck (Baptist) and Rev. S. A. R. Wood (Anglican) were associated with Mr. Chambers.

A Tower amplification system of chimes for the David James Memorial Organ were dedicated by Mr. Kent, and received on behalf of the Church by Mr. N. L. Morton, the Recording Steward.

St. Paul's Church, Edmundston, N.B., Rev. E. M. Baird, Th.D., minister, observed Lay Sunday recently. The service was conducted by Mr. D. M. Canders, who also spoke on the text: "Thy Kingdom Come." Prayer was offered by Mr. Gilman Page. The story for the children was given by Miss Margaret Barber. "My Heart Ever Faithful" by Bach was sung by Mrs. Arnold Dickison. The Scripture was read by Mrs. Dora Sabean, Secretary of the Maritime Religious Education Council.

After the evening service, Mrs. Sabean met with the Sunday School staff at the home of Mr. and Mrs. H. P. Hierlihy. A very helpful discussion ended with the prospect of a Leadership Training School next February.

The congregation of two hundred families has subscribed over $50,000 for much-needed accommodation. Building will begin next spring. E. M. B.

Duncan (B.C.) Church is planning an extension to the Church to accommodate 100 persons, at an estimated outlay of over $16,000.

Christian Life Mission

Grace Church, Gananoque, Ont., together with the Gananoque-Pittsburg Charge carried out a Christian Life Mission recently. Rev. J. K. Braham conducted the services, and the minister of Grace Church, Rev. J. A. Payton, gave the messages. Music of the joint choirs, solos, and singing from "Songs of the Gospel" was greatly enjoyed. The messages on each night had a particular group in mind, and were practical and challenging. Six members of Prescott Church who had been greatly strengthened during a similar week of services, were present to give witness one evening. For all who signed cards of decision and rededication, a special meeting in Grace Church followed.

Chinese Teacher

The Chinese Mission and Christian Association of Ottawa, Ont., was able to secure as its teacher-evangelist, Dr. Yau S. Szeto, Ph.D. A distinguished educator, member of a South China family that has contributed many of its members to the field of Christian Education, Dr. Szeto had to leave the Canton area with the incoming of the Communists. Living with his family in Hong Kong, where he taught in one of the schools, he came to Ottawa in August. A graduate of Huron College, South Dakota, where he received his B.S. degree, he is an M.A. of Columbia University, and was awarded his Ph.D. from New York University. At an official reception in Ottawa, Dr. Szeto and the family were welcomed.

S.S. Institute

The Arcola-Estevan (Sask.) Sunday School Institute heard Rev. Ellis King say he believed that Christian truths could be taught in Public School without giving offence to any denomination. Held in St. Andrew's Church, Arcola, those who attended were led in discussion by Mrs. L. Roach on the work of Home, School and Church on Co-operation. Mrs. Klatt, Lampman, was in the chair.

The new $20,000 Christian Education Centre which has been added to the original Church building at Pincher Creek. Dr. John Garden, Principal of Mount Royal College, Calgary, dedicated the Centre, assisted by the minister, Rev. R. M. Moriartey. Open House followed. At the evening service the Moderator, Rt. Rev. A. A. Scott, D.D., was present. About 100 people gave over 1,500 hours of volunteer labour, which greatly decreased the cost.

Crescent Park Church (Rev. E. F. Church) was recently redecorated. This volunteer paint and varnish crew, led by Mr. C. Perry, did a fine job, including exploits on ladders to reach the highest gables. The picturesque Church, with English lychgate and fir grove, serves the adjacent pleasure resorts of Ocean Park and Crescent Beach, B.C., and has crowded congregations. F. W. H.

EVANGELISM ON THE PRAIRIES

HOMER R. LANE, Saskatoon, Sask.

A rising tide of evangelistic concern is moving over the prairies. New urgency in preaching, more and better communicants' classes, preaching missions large and small, schools for elders, re-awakening of our laymen, visitation and rural evangelism—all testify to this tide of interest. If taken at the flood it may well lead on to a new day for the Church.

The Templeton Missions

Such a movement is never without its causes. There is the deepening conviction that evangelism —prophetic, educational, occupational—is the Church's essential task and we had better get on with it. This conviction was fanned from spark to flame by the five Templeton Missions on the prairies in the autumn of 1952 and 1953. It has been intensified in the Winnipeg area by the Bryan Green Mission just concluded there. Thousands who attended these Missions have been inwardly quickened toward God. Streams of new spiritual life are flowing down through Presbyteries and pastoral charges. Ministers, refreshed and encouraged, have gone home with renewed passion for their work and the souls committed to their charge.

Schools of Evangelism

Capitalizing on this interest, Conference and Presbytery Committees of Evangelism and Social Service have conducted Schools of Evangelism at strategic points. Two notable meetings were held during September in co-operation with Conference Christian Education Committees. Camp Robertson, Gimli, was the site for the Manitoba Conference meeting with Rev. J. M. White as our host and Dr. J. Manning Potts, Nashville, Tenn., Editor of **The Upper Room**, as the visiting speaker. The group attending voted unanimously to repeat the idea another year. For the second year Saskatchewan leaders gathered over fifty strong from all corners of the province at Fort Qu'Appelle, the site of the Prairie Christian Training Centre, and were led by Dr. David Forsyth of the Board of Christian Education, and Rev. Gordon Toombs, Carrot River, Sask.

At these Training Conferences conveners were "briefed" on their jobs and plans were laid for programmes of evangelism in each Presbytery.

During the Templeton Mission at Edmonton a School of Evangelism was conducted under the direction of Rev. J. C. Gardiner, President of Alberta Conference. Leadership was given by Dr. Chas. Templeton, Rev. G. P. McLeod and Rev. S. J. B. Parsons of Calgary, and Rev. R. S. Christie of the Board of Evangelism and Social Service.

Rural Evangelism

Of special importance in the prairie area is the programme of Rural Evangelism launched jointly by the Boards of Home Missions and Evangelism and Social Service. Strong committees have been named in Rock Lake, Arcola-Estevan, and Prince Albert Presbyteries, with Rev. Ian Harvey, of Deloraine, Manitoba, Rev. Armand Stade of Fillmore, and Rev. S. R. Vincent of Tisdale, respectively, as committee chairmen. Plans include Elders' Schools, Preaching Missions, Schools of Evangelism, and long-term strategies over at least a three-year period.

Schools of Elders are springing up everywhere as the Church awakens to the vast potential of undeveloped power available in the eldership. Schools have been held or are in prospect in the Presbyteries of Arcola - Estevan, Rosetown, Rock Lake, Qu'Appelle, Swift Current, Assiniboia, Prince Albert and Saskatoon, to mention a few. These one-day meetings, attended often by fifty to sixty people, elders and prospective elders, younger and older, send many home with fresh vision of their task. **Two by Two**, the chart booklet for laymen on Visitation Evangelism, usually has a large sale at these schools.

Preaching Missions

Preaching Missions are increasing in number and power. We know of Missions this fall at the following points: Avonlea, Delisle, Asquith, Foam Lake, Neville, Fillmore, Stoughton, North Battleford, Shaunavon, Loreburn, Carnduff and Carievale, Trinity Church, Moose Jaw, Fifth Avenue and Memorial Salem Churches, Medicine Hat. The list of missioners includes Revs. R. W. K. Elliott, H. A. Mutchmor, R. R. Dolan, R. C. Chalmers, A. R. Laing, A. G. S. Edworthy, H. R. Lane, and others.

The results of a Mission are not easily assessed, but we have the sure knowledge that they magnify Christ and His Church in local communities, strengthen the faithful, and awaken some of the indifferent. Lives are changed in direction and purpose.

Rev. H. E. Fennell writes of the Mission conducted at Foam Lake by Rev. A. R. Laing, "there is no doubt the town was stirred." From Avonlea, Rev. J. H. Carpenter writes that after their Mission "we received nine new members on profession of faith, seven of whom were married persons with children." These testimonies could be multiplied. Some Missions prove more worthwhile than others, their success both in spiritual values and numbers appearing to be in direct ratio to the amount of local preparation beforehand.

Rash prophecy would be unwise and futile, but it is a dead certainty that if the evangelistic interest currently evident continues the present index of 24.6 members to win one new member will be drastically lowered. We have the people and many will respond. We have a magnificent body of younger ministers, rural and urban. We have an open door and not too many adversaries except our own apathy and complacency.

PREACHING MISSIONS

Ottawa

From the opening message of the Preaching Mission given at the Rockcliffe Air Force Chapel before a responsive congregation, to the closing message in Chalmers United Church, Ottawa, Ont., to a great congregation, Dr. E. Stanley Jones spoke with the voice of authority and conviction. Although he will be seventy years old on January 13th, 1954, he gave all the impression of inner strength and intellectual and spiritual discipline that has marked his life.

"Is the Christian Way the Way —Is It the Natural Way?" was the note sounded in his opening and challenging address. "There is not a situation in heaven or on earth, there is not an organ of the body, a situation in life individually or collectively, where the Christian way is not the right way and the evil thing is the wrong way. Go out for a week and try it. The Christian way is the way to do everything, in every conceivable circumstance in God and man." That was the positive note sounded throughout the entire week.

Dr. Jones was brought by the Ottawa Presbytery of the United Church, of which the Mission Committee chairman is Dr. H. Graham Hudson. He was strongly supported by a group of ministers and laity. Without time for as adequate planning as might have been desired, the great meetings were evidence of the need for such a Mission. Each day there was a noontide meeting in Dominion United Church, from 12.30 to 1.00 p.m., when from 500 to 800 people attended. Rev. J. Lorne Graham, the minister, conducted the brief opening, and Dr. Jones captured the hearts and minds of civil servants, housewives, men and women and families from rural areas as he told the Gospel message and affirmed that Christ was greater than all the fears, resentments, temptations and guilt, and with surrender and faith all people could be relieved of them.

Week-night meetings were held in Chalmers United Church, with the minister, Rev. A. Leonard Griffith, conducting the service. Sunday afternoon and evening, two mass meetings were held in the Capitol Theatre. People came from as far away as Montreal and Brockville, and relatives of Rev. Hugh M. Rae, D.D., co-chairman of the committee, came from Victoria and Vancouver, B.C.

Three great assemblies of students at Lisgar, Glebe and Nepean Collegiates were challenged to live life on the highest plane, and gave Dr. Jones an enthusiastic reception.

There were no choirs for the noonday or week-night services, but the singing of Gospel hymns prior to the opening was led by Rev. Charles H. Dawes of Alexandria on the first two evenings, and William A. White of Toronto the closing three evenings. For the Sunday afternoon service the Bell Street United Church choir under the leadership of Harry Hill provided the music, and in the evening the Lyres Club of Glebe Collegiate assisted, led by S. J. Berry, with Mrs. Lillian Forsyth at the organ.

For the closing two days, Dr. Jones met with some thirty ministers and laity in Dominion United Church each morning at eight o'clock as he led them in some aspects of personal work.

When all expenses were paid, more than $1,000 was given to assist Dr. Jones' missionary work in India.

In his personal messages, Dr. Jones urged people to watch their reactions to life.

"There are many people whose reactions are correct," he said. "But they react badly to what happens to them. They react into resentments, self-pity, and retreatism." "Wrong reactions can keep us out of heaven just as wrong actions do." J. R. M.

Foam Lake

That men, women, young people and children will still go to Church in large numbers on wet nights to hear the Gospel preached was amply demonstrated in Foam Lake (Sask.) Church recently. Under the inspiring leadership of Rev. A. R. Laing, of Humboldt, Sask., the Preaching Mission began Sunday evening before a capacity crowd. Introduced to the congregation by Rev. H. E. Fennell, the local minister, Mr. Laing announced his theme, "God Speaks Today," and preached the first sermon, "God Speaks to Man in his Dilemma." On the following evenings he spoke on "God Speaks in Jesus Christ," "God Speaks in Democracy," and "God Speaks in the Church," to ever increasing congregations.

Record of Commitment Cards were printed at the bottom of the chorus sheets. Everyone was invited to take these cards home and consider well in what avenue of work in the Church he would like to serve. The card was to be returned and placed in a box at the entrance of the Church, or if so desired at a later date might be placed upon the collection plate. These cards would be collected by the minister and used in confidence.

Many contributed to the success of the Mission. Shut-ins were asked to pray. A vigorous advertising campaign was carried out. A full page ad. in the local paper was sponsored by local merchants, hand-bills were placed in each post office box, posters were placed in strategic places. The choir

nder the leadership of Mrs. J. Vooff sang an anthem each night nd led in the chorus singing. During the days of the Mission the nissioner and minister visited the omes of the people, the hospital, nd places of business. The people vere urged to talk about the lission.

Young and old enjoyed the four ays of services. High school boys lid the ushering. Girl Guides were resent the last evening. Fine ospitality was extended to the eaders. The A.O.T.S. Men's Club upplied cars to bring the handi-apped. The givings of the people lefrayed all the expenses of the Mission. Again it has been shown hat there is a place for week-day Preaching Missions in the United Church. H. E. F.

North Battleford

There is an evangelism for our times. A "Christ is the Answer" Mission, recently held at North Battleford, Sask., has amply demonstrated this fact. Each evening the message brought by Dr. R. C. Chalmers had an evangelistic emphasis. Those who attended Third Avenue Church during the Mission (November 8 - 15) were reminded that there is a decision to be made and a life to be lived for Christ.

Dr. R. C. Chalmers, Professor of Systematic Theology at St. Andrew's College, Saskatoon, took time out from a busy schedule to undertake this Mission. It was under the direction of Battleford Presbytery, and was made possible through the courtesy of Third Avenue United Church and its minister, Rev. A. M. Logie. Each week night a different choir, from various fields within the Presbytery, led the singing and provided special music. Coming the longest distance was the Meadow Lake choir, which drove 105 miles (one way) to help in one of the evening meetings. Monday through Friday Dr. Chalmers spoke to the people of the district over CJNB during Morning Devotions. His theme throughout this series was "The Life of Faith."

As the week progressed, the interest mounted. Each night saw an increase in attendance. One of the most encouraging features of the Mission was the fact that nearly everyone stayed for the after-meetings. During this ten-minute period Dr. Chalmers spoke informally on what it meant to decide for Christ and to live for him. Many testified that this was the most helpful part of the whole week for them.

The climax was reached on Sunday evening. The Church was filled to capacity, and many listened to their radios while Dr. Chalmers spoke on the theme, "None Other Name." Many have said that they will never forget this powerful presentation of the gospel. It has been demonstrated again that the message for our times is the same that the Church has always proclaimed — that "Christ is the Answer."

A. J. H.

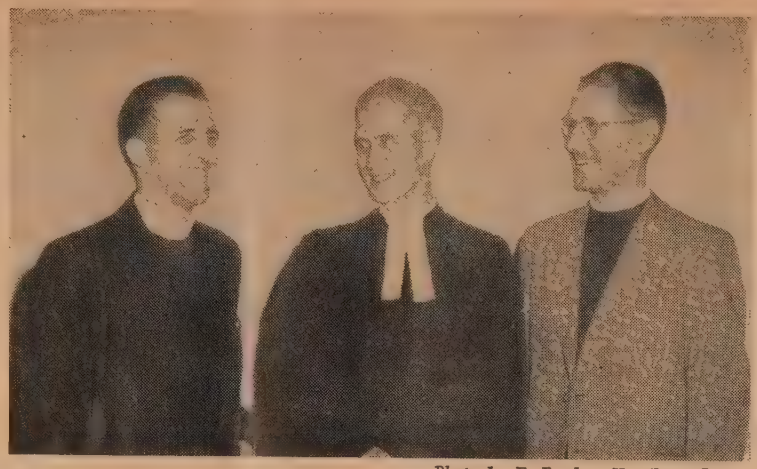


Photo by E. Burden, Hamilton, Ont.

Taking part in the Evangelistic Mission in Hamilton were, left to right: Dr. Clifford Elliott, Rev. C. Earle Gordon, Missioner, and Rev. Arthur Organ.

Our Men Can Do It Too

Rev. C. Earle Gordon, Truro, was Missioner at Evangelistic Mission in Hamilton

Evangelistic Missions are having an increasing place in all Churches. In The United Church of Canada the work of Rev. and Mrs. Charles Templeton has spearheaded the revival.

In Hamilton, Ontario, St. Giles and Ryerson Churches have just engaged in such a Mission. For years these strong Churches in residential areas have been great neighbours, co-operating in all kinds of ways. They have plenty to do as it is with their large memberships and Sunday Schools. But there has been rising concern for the unchurched in their immediate areas, and a conviction that their immediate areas must be more definitely and urgently penetrated by the message of the Gospel. City-wide Missions such as those conducted by the Templetons cannot always achieve this concentrated penetration.

Preparation began at the beginning of the year with joint lay committees. Many weeks before the Mission joint prayer meetings were held. The minister of each Church preached over a number of weeks on ground-breaking themes; so that by the time of the Mission its purpose was in the air.

Most important preparation of all was door to door canvassing to invite people to the services, and, at the same time, to discover unchurched adults and children. Each Church concentrated on about one hundred blocks around itself. Some two hundred canvassers went from bell to bell.

The missioner was Rev. C. Earle Gordon of First United Church, Truro, N.S., a man of fine educational accomplishments, winning personality, and undoubted gifts as an evangelist. He was former Superintendent of Evangelism at the great United Church Camp Meeting at Berwick, N.S. His sermons were definitely pointed for conversions. Sometimes Preaching Missions have been just a re-hash of regular sermons which had no conversions in mind.

Likewise, anthems which can be heard at any service or by radio were omitted, and the fine choirs of the two Churches were used to lead the people in rousing singing of old and new hymns.

Informality marked the conduct of the services, but never to detract from the main objective—confronting people with Christ so that they felt that an answer was demanded.

Members of both Churches supported the week splendidly. Each night a show of hands indicated that a third of those present were not from the co-operating Churches. Monday often sees a slump; but that did not occur. Friday night is now shopping night, but again there was no slump. Weather had something to do with it. Hamilton had balmy, sunny weather unlike anything known for eighty years, so that many could continue to come to the meetings who might have been prevented by rain or ice conditions. Even so, there was something about the services from the very first which brought the people again and again.

As the Mission lasted just a week, including the two Sundays, it was essential that all possible people should hear Mr. Gordon immediately. So on the first morning he preached at 11.10 a.m. in Ryerson and at 11.40 in St. Giles; the next Sunday he reversed the order. Sunday evening services were in Ryerson. Three mid-week services were in St. Giles and two in Ryerson. Over four hundred were there on the Monday, and the number grew, so that the attendances averaged over six hundred. But for a terrific thunderstorm with torrential rain just before the final Sunday evening service, Ryerson would have seen an overflow; even so, the Church was almost full to its 1,100 capacity.

There was no financial difficulty or pressure. There was a modest budget of $700. That was far exceeded, so that half of the surplus was devoted to further evangelistic efforts by the two congregations, and half to support a new venture among old people in downtown Wesley United Church. There was no appeal for "a love offering."

The Results

Well, what results? A splendid number of re-commitments and an encouraging increase in Church attendance. But not enough conversions or new commitments. This because, as "Chuck" Templeton says, the unchurched are not inclined to come to Churches; they may be more readily reached through hockey rinks and arenas. There were not enough men, perhaps because of the shift-work demands of these tremendous Hamilton industries. Not enough young people present. But those things just indicate some of the ongoing challenges of our situation.

Other results? Among those attending, a quickened concern to find ways to reach the outsider. In Ryerson it will lead to the establishing of one mid-week evening as "Friendship Night," when the whole evening, it is hoped, will be used for cultivating friendship between old-timers in the community and newcomers to it. This night will be used also to recover our people to the Bible, and also to develop teams of people who will concentrate on the blocks canvassed and go to the new people and seek to win them. In ten years the population of the immediate area must have doubled. Scores of families are moving to the suburbs; even more families take their places. And the newcomers come from all over Canada, and from Great Britain and Europe, drawn by Hamilton's great industries. In St. Giles, also, a real effort to recover the mid-week meeting as a time of fellowship, increase in Christian and Bible knowledge, and development of mature leadership, is being made.

Meeting the Opportunities

A question that arises out of Missions like this is, "Why not use men like the ministers of these Churches as a team?" Dr. Elliott is a baritone with fine training by well-known teachers in New York and sang the Gospel most effectively at each service. His voice did for this Mission what the voice of Constance Templeton does in the bigger Missions. Rev. Arthur Organ of Ryerson showed real natural ability as a song leader, and as one who could immediately set an informal atmosphere for such meetings. "Chuck" Templeton, Crossley Hunter, C. Earle Gordon and others cannot be everywhere for great meetings. Meanwhile the evangelistic opportunities of our times and communities must not be left unmet. Therefore, let us realize that within the regular pastorate are men who, singly or in teams, can go out and do wonderfully effective work. Congregations who

Two Presbytery Lay Conferences

Evangelism was Theme

J. M. PERRY, Carberry, Man.,
Convener, Presbytery Evangelism and Social Service Committee

Two Conferences on Evangelism for the Official Boards of all pastoral charges in the Portage la Prairie Presbytery were held at Neepawa on October 20 - 21, and Portage la Prairie, October 27-28, under the direction of the Presbytery Committee on Evangelism and Social Service. Rev. H. G. Harland, Professor of Church History at United College, Winnipeg, was the theme speaker for both Conferences.

Plans for these two Conferences were made at a winter meeting of the Portage la Prairie Presbytery, when the aims and methods of evangelism were brought under review. The Presbytery concluded that before any effective programme of evangelism could be carried out, the laymen should have an opportunity to wrestle with the Evangel which is to be proclaimed. For only when the evangelist is sure of his message can he expect to communicate it meaningfully to others. Mr. Harland spoke on: "The Message of the Church," "The Fellowship of the Church," and "The Mission of the Church." Throughout his addresses, he emphasized three points: first, the message the Church has to proclaim is a message about God. It is the declaration of God's mighty act of coming into the world with saving power in Jesus Christ. The Church's message, he warned, is not bits of good advice, or moral rules, or high ideals, or arguments for the existence of God. It is rather the proclamation of the Almighty Love of God given to men in Christ. Secondly, the Church is the fellowship of those who live in and who live by the relationship God has offered them in Christ. "Fellowship," said Mr. Harland, "means 'participation in the same gifts'." The Church is the fellowship of those who "participate in the same gifts" of God in Christ. It is the fellowship of those who individually and communally live by the Grace of the Lord Jesus Christ right where they sin and suffer and die. Third, the Mission of the Church is to proclaim the message from God. This task requires two things. It requires appropriation of the Gospel in personal experience. Being is the essential element in communicating the Gospel. The Gospel must be alive and real in one's own being and in the being of the Church before it can be communicated. But communication of the Gospel requires also certainty of the message and clarity of thought in expressing it. Any haziness there, the speaker said, is fatal to the mission of the Church. Mr. Harland called the Church to its primary task of wrestling with the Gospel, that the Church might appropriate more surely the faith by which it lives, and might speak more convincingly its message to the world.

Discussion Followed

The discussion after each of Mr. Harland's addresses was led by Rev. Greer Boyce of Winnipeg. With varying degrees of success the attempt was made to help each person see where he stood in his understanding of the Gospel, and to begin the essential task of deepening and enlarging his experience of it. Common to most who participated in discussion, was the feeling that in meeting together in this way to share the concern of the Gospel, they were doing the essential work of the Church. Since the Conferences, several groups of a similar nature have been organized in local charges. Some felt that through these meetings they, as laymen, had come into their rightful place in sharing what is too often regarded as the exclusive property of the clergy. The discussion did not always proceed easily: this fact itself revealed the need for Christian people to get together to discuss and articulate the message of the Gospel. If the Church fails in this, no matter how successful it may appear statistically, it will remain a trumpet with an uncertain sound.

Six Points for a Minister

FROM A VETERAN

At the conclusion of sixty years' work in the Christian ministry, Rev. W. W. Wallace, now of Leaside, Toronto, Ontario, recounts in a small brochure his appraisal of the ministry as a life's calling. He tells of his father's immigration to this country, of his preparation for the ministry and a brief account of various experiences throughout his long years of service.

He makes a strong plea for recruits for the ministry and proposes these six suggestions to any who may be thinking of the ministry as a life's calling:

1. Don't allow any obstacles or handicaps to stand in your way. They can be overcome.
2. Have a definite Christian Experience, Know God in Christ Jesus, "I know whom I have believed."
3. Have a good voice. It can be developed by use and experience.
4. Fair ability to think and give expression to your thoughts.
5. A reasonably good education.
6. An indomitable courage to overcome youthful discouragement.

These six things which constitute the major requirements, with a call from God and with the support of the Church, is all you need to offer yourself as a candidate for the Christian Ministry. "Speak, Lord, for thy servant heareth."

"O rest in the Lord, wait patiently for Him, and
He shall give thee thy heart's desire."

PREACHING MISSIONS

(*Continued from page* 17)

Hamilton

have such men as ministers should be ready to release them for a considerable number of times and reasonable length of time to do this work for the Church at large.

The canvassing uncovered a great number of unconcerned people, as well as a great number of children not going to Sunday School. But it also revealed that although we may not see some people in Church very often, we have among the run-of-the-mill citizenry a great many well-wishers. There is no animosity to the Church. We must win such well-wishers to real commitment to Christ, and through them touch an ever-widening circle.

Some elders were confessedly little interested in this Mission because they had been through two others which had dwindled almost to a flop before the week was out. They were, in many cases, the very ones who expressed the most enthusiasm and appreciation for the Mission once they saw what it was doing. Perhaps there was no better comment than theirs on what was planned to be, was called and proved to be a "Spiritual Life Mission."

Avonlea

Avonlea (Sask.) held a 50th Anniversary Preaching Mission. It began with Anniversary Services held at Hearne and Avonlea with Rev. R. W. K. Elliott, President of Saskatchewan Conference of the United Church, as guest preacher, and Mr. J. V. Patterson, one of the original members of the Church and still an active lay preacher, taking part in the services.

A new Communion Table was dedicated at Avonlea. A new Pulpit had been dedicated at Easter time.

Services were held each week night except Saturday at Avonlea or Hearne, with Rev. R. W. K. Elliott and Rev. H. A. Mutchmor, minister of Knox - Metropolitan Church, Regina, as the guest preachers. Avonlea was honoured and pleased to have Moose Jaw Presbytery hold its two-day Fall meeting here, October 20th and 21st, during the Mission.

Dr. Thomas Bray, Chaplain at the Grey Nuns' Hospital in Regina, was the guest preacher on the concluding day of the Mission at all three points, Avonlea, Hearne, and Crystal Hill. J. H. C.

Billy Graham

Dr. Billy Graham, well-known Evangelist, will be at the Coliseum, Toronto, to conduct three revival meetings, January 23rd, 24th and 25th. He is coming at the invitation of a Toronto Interdenominational Committee, of which R. E. Crossley Hunter, D.D., is Chairman, and Dr. Emlyn Davis, Yorkminster Baptist Church, Vice-Chairman.

South River

"You Can Change the World" was the theme of a three day Mission at South River, Ontario, October 25-27, conducted by Rev. W. B. Glenesk, minister of Trinity United Church, Magnetawan, Ont. The little Church, which seats a hundred, was filled to capacity each service. An atmosphere of warm Christian fellowship was created. The missioner impressed on the audience the power of the consecrated follower of Christ to change society. Twenty-two people rededicated their lives to Christ, and one for the first time made the great decision to become a disciple.

The Mission was the direct result of a resolution introduced into the North Bay Presbytery recommending a series of urban and rural Missions.

Sturgeon Falls, Too

Officials of St. Andrew's United Church, Sturgeon Falls, visited the Mission at South River and requested a similar series for their Church. The Official Board was visited by Mr. Glenesk, who explained the necessary pre-evangel steps and provided literature. The Baptist minister, Rev. Wilfred Sheffield, from Burk's Falls assisted. He is an appealing singer and sang two solos each evening and spoke briefly of his own faith. Familiar songs were used from the Evangelism and Social Service song sheet. Junior and Senior choirs shared with the soloist from the congregation in the ministry of music. Cache Bay sent a chartered bus load of people each night. People were present from North Bay, twenty-five miles, and Sudbury, fifty-five miles.

Contributing to the service was an unusual back-drop painted by Mr. Frank Casey, the Public School principal, a graduate of the Ontario College of Art, and well known throughout the province as an artist. It was a symbolic interpretation of the hymn "In the Cross of Christ I Glory."

Commenting on the Mission at the close of the series, the missioner said there were four hundred people there each night. There was a feeling of warm Christian fellowship. There were thirty-one people who rededicated their lives to Christ and three who made their first commitment. Whatever results were achieved, he said, were due to much heart searching and hard work among the people by pastors and congregations. Services of this kind are needed and welcomed. They could be duplicated in almost any area in Canada.

SCHOOLS FOR ELDERS

Grenfell, Sask. The first school s a "basic" school, being the st of its kind conducted in the stern half of the Presbytery. e main portion of the after- on programme consisted of an dress followed by discussion ven and led by the Rev. Frank rgan of St. Andrew's Church, gina. The theme of the address d discussion was "The Origin d Development of the Eldership the Christian Church." Mr. lward Taylor, a layman, and erk of Session at St. Andrew's, oke briefly to the assembly on y he was an elder and the ture of the elder's duties. After banquet served by the W.A. of renfell Church, the evening was voted to the discussion of the ties of the session as outlined The Manual of the United hurch. Laymen gave leadership the three worship services con- ucted during the school.

Moosomin. The second school as in the nature of a follow-up a basic school held earlier in e year at Wapella for the east- rn half of the Presbytery. Here the afternoon, Rev. D. T. Sloan f Kipling gave an address on The Origin and Development of he Eldership in the Christian hurch." Following this, the ssembly divided into four work- hop groups and studied specific hases of the eldership at work in he local Church. Under the lead- rship of four ministers of the resbytery, Rev. C. E. Martin, ev. G. E. Speers, Rev. J. D. cMurtry and Rev. D. A. Cline, roups were conducted on "Men's Vork in the Church," "Elders' Districts and Communion Cards," The Duties of the Session as per The Manual" and "Visitation Evangelism."

Secretaries were appointed in ach group and in the evening, n enthusiastic discussion fol- owed the presentation of a report rom each workshop. This dis- ussion was followed by a film ntitled "Like a Mighty Army," which shows how a live and consecrated layman sparked his Church to further activity. At this school also, laymen gave leader- ship in the worship services.

The schools revealed among other things that the elders of our Churches can profit much in coming together in larger groups for periodic instruction and fel- lowship. In rural areas, meetings on a Presbytery level can achieve this result. Secondly, the schools revealed that many laymen are eager to know more about their Church and are ready to do more in the Church if tasks suited to their talents can be placed before them.

Lanigan. "The Eldership in The United Church of Canada is not a status in life but an active function," stated Dr. T. R. Davies, theme speaker at the School for Elders held recently at Knox Church, Lanigan, Sask. "Some elders feel the status of their posi- tion and do nothing at all about it," continued Dr. Davies. "This is wrong. The moment an elder ceases to function and only glories in his position, he ceases to be an elder. It is the same as a minister who enjoys his status and does nothing, he ceases to be a min- ister." This was the challenge issued by Dr. Davies to a group of elders gathered together from eight pastoral charges of the United Church.

Over sixty elders and ministers were present at this School for Elders. They represented: Hum- boldt, Rev. A. R. Laing; Nokomis, Rev. J. H. Young; Lanigan, Rev. G. A. Logan; Leroy, Mr. H. Kean; Viscount, Mr. R. Jackson; Watrous, Rev. D. E. Browne; Wynyard, Rev. D. A. Crichton; Young-Zelma, Mr. D. C. Patton. This School was held for those pastorates situated in the eastern half of Saskatoon Presbytery. Some of these delegates travelled over fifty miles to attend.

Rev. J. H. Young, Nokomis, gave the first paper of the after- noon, a thoughtful and interesting presentation of "The Eldership: Origin and Development." He was followed by the theme speaker of the day, Dr. T. R. Davies, Grace United Church, Saskatoon. Dr. Davies gave an absorbing and challenging address on the theme: "The Eldership: Its Place in the United Church."

"The United Church of Can- ada," said Dr. Davies, "is part of the Holy Catholic Church. We cannot forget this fact, for it reminds us of our high calling in the service of God. We must always realize that the Church is not a human institution but is of God's own making. The Church is the Body of Jesus Christ, and is the channel through which the Spirit of the living Christ flows. We are the vehicles of the saving ministry of Jesus Christ."

"Furthermore," declared Dr. Davies, "the Church is the answer to man's need for fellowship on the highest plane. The higher the plane the more lasting the fellow- ship, and the Christian Fellowship in the Church of Christ has lasted for a long time."

A spirited discussion on "How the Eldership is working in our local Church" followed this address.

A wonderful banquet was served by the ladies of the Lanigan W.A. and great fellowship was enjoyed at the table. Mr. Lindsey Blair, Lanigan, was chairman.

The evening session devoted itself to a workshop to discuss the theme: "Organization and Duties of the Session as set forth in The Manual." Mr. R. K. MacFadyen, elder from Grace Church, Saska- toon, was chairman.

The whole day proved a great success for both ministers and elders. All felt that the enriching experience of this School will help greatly each one back in their local charge.

If there is anyone who is con- sidering such a School in their area, and would like any informa- tion I would be only too glad to assist. You may write to me: Rev. G. A. Logan, Lanigan, Sask.

OUR BUSINESS

(*Continued from page 3*)

bership roll is not enough, that the vital need is not so much even for more Christians as it is for better Christians.

Consider some of the methods we are using and what they do for the Church.

1. **Campaigns of Evangelism,** like the Templeton Missions, attract large crowds of people, filling hockey arenas and forums as some of them have never been filled by the sport-loving crowds. Some have larger attendances than any other programme has ever attracted in the history of the community. The value of these huge mass meetings cannot be fully assessed, but these can be noted—they:

Bring numbers of people to a first decision for Christ.

Lead many Church members to reaffirm their loyalty to Christ.

Challenge large numbers of people to serious thought about Christ.

Give a vivid Christian witness to the whole community.

Lead to follow-up programmes in local Churches, and Presby- teries, which win many who never attended the initial Mission.

2. **Evangelistic and Preaching Missions** in local Churches also attract large congregations. They also:

Result in many first decisions for Christ.

Get members to reconsecrate themselves for Christ.

Revitalize local Church fellow- ship.

Result in follow-up campaigns which reach the unreached.

Effect Church transfers of those who attend Church only occasion- ally and bring them into closer fellowship.

3. **Schools of Evangelism** attract large groups of Church members, especially men, who need to be convinced of their duty in evangel- ism. They also:

Give instruction on such meth- ods of evangelism as Visitation Evangelism.

Revive lost enthusiasm for the evangelical work of the Church.

Give a new meaning to the word evangelism, so that many become aware for the first time of their duty in this matter.

Result in local Preaching Mis- sions and evangelistic effort.

4. **Visitation Evangelism Cam- paigns** reach the unreached as no other method of evangelism can. They:

Give local members something to do for their Saviour.

Reach the unreached.

Revitalize the local congrega- tion by bringing in new members.

Revitalize the faith of those who do the visiting.

Bring even those who do not respond face to face with Christ.

Result in both first decisions for Christ and transfers into active membership.

5. **Schools for Elders** have become one of the most important forms of evangelism in recent months. The eldership of the Church is one of the most vital parts of our organization. The evangelical strength of the Church may be said to be in direct pro- portion to the evangelistic zeal of its Session. Schools of Elders:

Reaffirm the importance of the eldership in the congregation.

Teach elders and Session their duties and responsibilities.

Result in Visitation Evangelism in the local congregation.

Lead to other evangelistic efforts such as Preaching Missions.

Affect the whole life of the Church, both in Christian educa- tion, work among the laymen, the public worship of God, the Com- munion of the Lord's Supper, the Sacrament of Baptism, Church membership, and keeping of the Church rolls, etc.

6. **Conferences on Evangelism** which cover a wider range than Schools of Evangelism, reach large numbers of ministers and key laymen throughout our Church. These:

Impart fresh enthusiasm for evangelism to many ministers and laymen.

Results in many of the above named efforts being promoted in many parts of the country.

Thus The United Church of Canada has a wide, effective and varied programme of evangelism. Our ministers are responding in great numbers to this programme. Last year over 32,000 people were received into the Church by profession of faith, the largest number since the inception of the Church 1925. The membership of the Church now stands at 849,256. It should reach a million members by the year 1960. Let us pray for this, and pray also these million members may be so nurtured in the faith that they will help toward the spiritual revival of faith in Christ which not only our Church and country but the whole world so needs.

Centennial Church, Victoria, B.C., Rev. D. B. Carr, minister, is enlarging its Sunday School room. Voluntary workers under the direction of Mr. H. Harris and his building committee are busy with hammers and nails.

The Pusan Fire

A Letter from Miss Emma Palethorpe to Dr. Gallagher

Canadian Mission,
23, 4-Ka, Tae Chung Dong,
Pusan, Korea, Nov. 30, 1953.

No doubt you have heard, through press and radio, of the very disastrous fire which overtook us here in Pusan again on the night of the 27th. We have been trying to send a cable to let you know that the Mission house and the missionaries are safe, but the line is still not open, and they don't know when it will be. I had a letter ready to mail to Mr. Arnup at the time of the fire and just added a note to it, of which you may have heard.

It was indeed a terrible fire and some say a sixth of the city was wiped out. It was certainly a very thickly populated portion, and most of the main buildings of the city have gone, including the Post Office, Railway Station, many of the foreign agency offices, many American and Korean Army and Naval Barracks, The Church World Service Warehouse, the Y.M.C.A., The Bible Society, etc., etc.

The fire started on the mountain side, among the box huts, and as no water is available there it raged unchecked, and ever growing in strength, fanned by a fairly high wind which carried blazing embers far. It started just before 9 p.m. and was not brought under control until about 6 a.m. Even yet, of course, many piles are smouldering in the downtown area. The box huts disappear so completely, there is nothing left to smoulder.

All evening we alternated between hope and fear for our home here. At first it seemed so far away we thought there was little danger, but the fire raced ever closer and we were advised to begin gathering some things together. Then, for a time, it seemed to be veering off, but suddenly it was right behind us and it seemed as if nothing could save our house. However, it didn't catch then. Later it came near us from the side and only one house is left standing there between ruins and us, and this one is very near us. The house on the other side of it was completely destroyed. It is only six weeks since we were threatened with fire from the other side. That, too, was a bad blaze, destroying about 400 huts in about an hour and a half, but then it was all over.

All night the road leading to our front gate, which is the only outlet from this part of the mountain, was choked with people staggering under what possessions they could carry. Many of them were able to save their bedding, but some have lost all, once again.

The number of families left homeless is not known, and the estimates vary greatly. Certainly it would be many, many thousand.

Saturday afternoon we climbed the hill and it was a pitiful sight to see the people poking about among the ashes for something they had valued. Some had gathered together a few pieces of corrugated iron, twisted and blackened, and set up little shelters for their bedding, etc. Some were trying to cook a meal. Rice is being distributed to the refugees, and some blankets are also being given out, but the nights have been freezing and it would take quite a few blankets to keep comfortably warm out of doors. Today it has turned milder again and they say that will probably bring rain, which will add to their troubles.

Dr. Scott had everything packed, ready to leave on the boat the next day, so his baggage and a few suitcases into which we had stuffed what things we could think of, were put on our truck and they sent me with it over to the Methodist compound. Drs. Scott and Fraser, along with some other missionaries who got the message and came to help, worked through a good part of the night. Our store of gasoline and kerosene was, of course, a danger to our neighbours as well as ourselves, and that had to be moved to safety.

During the first part of the night, only our close associates were here, but later, while the men were busy getting the gas, etc., loaded and away, and making other arrangements, things got out of hand—folk came in off the street, and under the guise of helping managed to get away with a good quantity of our bedding, clothing, and other valuables. They certainly made a terrible mess of things, turning out every drawer and nearly every trunk in the house, selecting what they wanted and scattering the rest not only around that room but all over the house. However, we are so thankful that our house was spared and realize how much better off we are than so many others, in that we still have a roof over our heads and that we were left enough bedding to get along with. During the cold weather, our guests will have to bring their own!

As far as I can see, the fire hazard will always be great here, for most of the buildings are of frame construction or light stucco, and they are so close together and the water supply is so inadequate. Of course the box huts, which are crowded in every nook and corner as well as covering the face of all the mountains, add very much to the danger. The authorities didn't allow them to rebuild after the last fire and whether they will now or not, I don't know. If not, however, some other place will have to be found for these refugees from the North, and there is so little room.

There will be great need for clothing now, and we are wondering how long it will be before they get a Post Office functioning and we will be able to get some of the parcels we know are on the way to us.

Postscript, Dec. 14, 1953. "Provision is gradually being made for the homeless fire-sufferers here. Tents are being set up in blocks accommodating several hundred each. The work of cleaning up down town is proceeding, but this entails closing so many of the main streets to traffic, that it is almost impossible to get anywhere. The Post Office is again handling the mail, from temporary headquarters. We had several quite mild days, then a very heavy rain, and now it has turned quite cold again, adding to the discomfort of the inadequately clothed and housed."—E. P.

TEMPLETON MISSIONS

(*Continued from page* 1)

organization. It showed what can be done when the manpower of a whole Christian community goes to work. The arena was made comfortable and attractive. The outdoor furnaces provided by a heating company and by construction firms were ingenious and effective in turning November weather into a summer temperature. Thousands of chairs appeared as if by magic. The musical arrangements were all that could be desired. The choir space was filled every night, and the Wurlitzer organ provided by the T. Eaton Co. and the arena piano gave effective instrumental support. The ushering was a masterpiece of organization. Each night forty or fifty men, drawn from all the Churches, greeted the crowds with friendliness and good humour, and served them with diligence and zeal.

Here was an evidence of what the Church can do when it is united in spirit, and people want to get together in the Lord's work.

The Templetons

Then there were the Templetons. They made the Mission possible and successful. It was what we knew about them that made the preparation so effective and expectant. It was what they were that made the crowds grow from two thousand to six thousand. Church people came in loyalty and earnestness to the first services, and couldn't stay away on any future occasion. No two people ever came into a community with more desire to be friendly and helpful, and with more sincerity and utter consecration of life and witness.

The Templetons are well known in the Maritimes, but it can be said again. There was Mrs. Templeton, so attractive in personality, so enthusiastic, with such a sense of humour, with devotion to the cause of the Mission, thrilling the audience again and again with her singing of favourite hymns. Then there was Dr. Templeton, so vital in personality, so much in control of every situation, with such clarity of Christian witness and preaching power. From the beginning he broke down any reserve, indifference, or coldness in the audience. How people carried out his instruction to "Turn aroun[d], find someone you do not kn[ow] and say I'm glad to see you [in] Church tonight"! This frien[dly] informality and the spontane[ous] response from the audience beca[me] a unique feature of the Missi[on].

Then there was the messa[ge] **The Daily Gleaner** made this co[m]ment: "Dr. Templeton's unusu[al] gift as a speaker and his abi[lity] to move an audience with ea[se] from spontaneous laughter to great seriousness will long be remembered."

"One Door—Jesus Christ"

"Christ is the Answer" was the theme of the Mission. Whether he was speaking on "Does God really speak to people today?", "Forgiveness of Sins," "The world in which we live and what we can do to change it," "Why bother to pray?", "How to build a happy home," "The most Unforgettable Character I've ever met," or "Getting the Most out of Life," Dr. Templeton made his listeners realize that there was one door—Jesus Christ. It was an appeal to the mind, to common sense, to sound judgment, as well as to the heart. He made it so clear and simple, so direct, such a reasonable proposition. It was preaching of great power and persuasion.

Thousands remained for the after services. Hundreds signed decision cards; first decisions to trust Jesus Christ as Saviour and Lord; rededications of life to Christ and the Church. In the second week when noon-day services were held in Wilmot Church, that Church was filled each day by persons eager to hear his helpful talks on "How to Get Along with People you Don't Like," "What to do about Trouble," "How to win the War of Nerves," "How to be Good and Ma[d]," "Steps to Successful Christian Living."

There was a unity of message and all was important. It would be a mistake to select any part of it as most outstanding. Yet at the very heart of the Mission were two things: Dr. Templeton's teaching in the after meetings on "How To Be A Christian," and his final talk at the noon-day series on "Steps in Successful Christian Living," when he said, "Read the Bible, pray, live for God and others, and be connected with the Church." For years to come, Fredericton will thank God for the Templetons and for this Mission.

No evaluation of this Mission would be complete without saying that the leading factor of all was the presence of the Holy Spirit. The very pattern which all Templeton Missions follow, in every community; the direction that begins with the National Council of Churches in the United States or with the Board of Evangelism and Social Service of Canada, and continues until the Mission ends, indicate that the Spirit of God is at work, with instruction and with power, and that His Word shall not return unto Him empty, but shall accomplish His will and purpose.

NEWS OF YOUNG PEOPLE

Saskatchewan. The 17th Annual Convention was held in Regina in October, the theme, "He Lives." Rev. R. Vickers was the theme speaker. He told the 393 delegates at the closing meeting that if everyone who sang "He Lives" believed it that way, this group of young people could go out—as the twelve disciples did—and change the world.

Leanore Kettles reported on Travancore, and the presentation of the St. Andrew's Bursary was made to Jim Trembley, second year theology student at St. Andrew's.

Gordon Hills, Regina, is the new President.

Manitoba. During the Thanksgiving week-end the Conference Y.P.U. held a Convention in Brandon with 375 in attendance. They represented fifteen Presbyteries. Rev. W. F. Clarke, Principal of the Prairie Christian Training Centre at Fort Qu'Appelle, Sask., was Theme speaker. He gave three addresses on "Kneel, Rise and Build."

Leanore Kettles presented her Travancore report, and Rev. Frank Fidler introduced the Young Adult Movement as the next step in Church organization.

H. Bob Douglas, Minnedosa, is the President.

Rosetown Presbytery Y.P.U. held a Rally in the Lacadena Church on Nov. 11th. Rev. W. S. Poulton conducted a Remembrance Day Service. Following the opening worship conducted by Don Pearson, President, the group heard the Robinson Record on Missions, followed by an address from Mr. Tom Gilchrist of St. Andrew's College. Discussion groups were lively. Seventy-five young people with the ministers and their wives sat down to supper. A sing-song preceded Mr. James Trembley's address on Programme Planning, and another address by Mr. Gilchrist. Four young people from the Lacadena Union conducted the closing worship. Miss Pat Layton was assisted by Clare Powell and Jack Kent, with Beth Somerville at the piano. Much credit is due the Executive and their counsellor, Rev. Jane Bone of Richlea.

Young People are practical. The project of purchasing livestock for shipment overseas appealed to a number of Toronto West Presbytery young people. One Union collected money for a cow. Carman Memorial Union voted from their funds enough money to buy a goat. They wanted the congregation to share by adding a travelling companion. They, therefore, brought a goat to the Church as a practical demonstration of the business of peace making. He is shown above with two members of the Young People's Union and the minister of Carman Church, Rev. F. W. L. Brailey.

Welcomed by Band

Prince Rupert Presbytery. A new experience awaited members at Port Simpson, B.C. They were greeted by a brass band and made welcome. This place is historic in Home Mission annals. Rev. C. M. Tate began work there for our Church in 1874, and Rev. Thomas Crosby arrived a few months later to begin twenty-three years of service.

Sessions were held in Grace Church. Members who have to travel long distances find in the meeting of Presbytery, inspiration and fellowship, as well as information and discussion on Church matters. Rev. B. F. Ennals, President of Conference, was present and gave a series of addresses on "Your Ministry and Mine."

Dr. G. E. Darby, Bella Bella, gave a moving address to Rev. A. F. Crewe on his induction into the work of the Central Mainland Marine Mission. The **Thomas Crosby IV** will carry Mr. Crewe to over fifty lighthouses, canneries, logging camps and native villages, where he will offer the ministry of the Church.

Under the Chairman, Rev. H. M. Wingfield, Presbytery wrestled with a number of problems, chief among them shortage of suitable workers. Miss Jean Spiller, Associate Secretary of Christian Education, addressed the gathering.

The W.A. of the Church served meals during the four days. All organizations expressed warm appreciation for their young minister, Rev. A. M. Greenaway, and his wife. R. C. Connal.

Raised $90,000

Northminster Church, Oshawa, Ont., Rev. H. A. Mellow, minister, having moved into their new Church, celebrated the success of their financial campaign with a "Victory Dinner." They had set out to raise $75,000 and found the total amount pledged to be $90,000, the amounts to be paid over a three-year period. Both the minister and Mr. M. McIntyre Hood reminded those present that with the new equipment in this new area, the responsibility of the Church grew larger. Northminster now has a challenge to provide facilities for new people who want to make it their Church home.

ST. JOHN'S

(*Continued from page 3*)

people lining the sidewalks seeking to gain admission to a Church! Most of those who could not be accommodated hastened home to "listen in."

The committee which had made all the plans for the Evangelistic Mission could not secure any building with a seating capacity greater than a Church, for the simple reason that St. John's does not possess one. A new stadium is in course of erection but will not be completed for several months. However, we had unlimited use of the radio, and it is quite possible that the numbers reached were far greater by means of radio than would have been the case in a larger building.

Dr. Templeton held his first "after-service" on Wednesday of the first week, and over five hundred of those present for the first service remained for the second service. On that night and throughout the remaining nights of the Mission many hundreds signed Decision Cards indicating either a re-dedication of their lives to Jesus Christ or that they were making the surrender of their lives to Him for the first time. To those who sought interviews, both the evangelist and his wife gave of their time freely. Many were helped in this way.

The fine work of Mrs. Templeton must not be overlooked. The success of the meetings was, in no small measure, due to the contribution in song which Constance Templeton made. Having once heard her sing, all looked forward with eager anticipation to hearing her again.

In addition to her singing at all the evening services Mrs. Templeton conducted and addressed a meeting for women. Those who attended frankly admit that they have seldom been moved as deeply as when she told her life story and of how she found Christ. On two or three occasions Dr. and Mrs. Templeton sang together.

In Other Areas

Nor were their efforts confined to St. John's. On one afternoon they motored seventy miles to the town of Carbonear and addressed a congregation of nearly one thousand people who had gathered from the surrounding area to hear them. They returned to St. John's for the scheduled evening service on the same day. On another afternoon, ministers and lay workers from three Presbyteries gathered at St. John's for a meeting with Dr. Templeton. It was a rich experience for the clergymen and the others who found it possible to attend.

One of the highlights of the services was the Children's Service. Nearly two thousand pupils of the United Church College and Elementary Schools of the city, covering Grades One to Seven, gathered in the Gower St. Church when Dr. and Mrs. Templeton demonstrated that they could hold the attention of children as well as adults. Using a huge blackboard as an easel Dr. Templeton illustrated his stories — giving scope to his skill and experience as a cartoonist. Mrs. Templeton led the youthful group in song after song. All in all it was a memorable occasion.

Today, just a few hours after the final service the Ministerial Association held a special meeting. With a deep sense of gratitude for the awakening to spiritual values which had come to the people through the Templeton Mission the ministers laid plans to channel the new-found springs of faith and love into a stream of spiritual energy which could be harnessed and directed for the Kingdom of God.

The Old St. Andrew's

MEMORIAL LECTURES

at

Emmanuel College Lecture Hall

JANUARY 7th, 8th and 11th

at 4 o'clock

by

Rev. D. H. C. Read

Of Edinburgh

Subject

"THE REFORMATION OF WORSHIP"

The Gist of the Mail

"Letters to the Editor" have got ahead of us. We are, therefore, giving the gist of those on file. We welcome letters, but shortage of space makes it necessary to insist they be brief.

"D. P. C.," Toronto, quotes an article on Dr. Charles Templeton, evangelist, which declares that Dr. Templeton does not accept as scientific fact the origin of man as recounted in Genesis. The writer suggests we need more old-fashioned evangelists who do not rule out miracles and express belief in God and the Bible without reservations.

J. W. Hutchison, Sr., Spaulding, Sask., reminds our readers that the second half of the fourth Commandment is generally overlooked. "Six days shalt thou labour." He believes that most people spend as little time and energy as possible at work, and with too much unplanned leisure they get into trouble.

W. E. Senior, Nelson House, Man., would like to correspond with missionaries, nurses, teachers who are or have been engaged in Indian work, for an exchange of ideas.

W. B. Smith, Islington, Ontario, reviews the growth of crime in Ontario from 2.65 per thousand in 1933 to 8.33 in 1950. Quotes an editorial in the Toronto morning paper which lays the blame for this on the Churches. The writer says that the present liquor laws are to blame. Drink is largely responsible for the Province's 12,000 cases of venereal disease, 30,000 alcoholics, and 100,000 problem drinkers. He wonders why the Church is so complacent in the light of these conditions.

Old Timer declares that the Church has nothing to fear from her enemies. It is of its friends it must beware. He thinks the Board of Evangelism and Social Service in its Christmas message really issued an invitation to the people to drink in moderation, which is exactly what the distillers are doing.

Lewis Duncan, Toronto, Ont., suggests that the first steps towards eliminating war between allies is to unite them in a Federal State. Suggests that the nations of NATO should become a Federal State. Such a federation should have jurisdiction over not more than three areas of common interest: 1. Foreign Affairs: a cabinet and parliament could do this better than each member State acting by itself. 2. Armed Forces: Defence is a function of the union, so raising armed forces and controlling them should be likewise a responsibility of the Union. 3. Minimum Standards of Living and Health: Need and scarcity of any one State in the Union is the concern of all and should be under the Union Government. The writer is of the opinion that now is the opportune time to do all this.

Mrs. J. Gates, Toronto, Ontario, deplores the ignorance of our young people in the origin of our Protestant faith and suggests this topic be added to the Sunday School curriculum.

General Secretary of the Ontario Temperance Federation, Toronto, Ont., recounts some of the work done by the Federation in the past year. Gave leadership to 42 Local Option campaigns; held a conclave at Owen Sound with 2,500 present; had an international temperance exhibit at the International Plowing Match; gave lectures and films in schools of every grade; introduced temperance programmes to colleges throughout Canada; co-operates with religious and welfare agencies. The Secretary suggests "a higher measure of support for so timely a work."

C. E. Fortier, Outremont, Que., comments on our editorial quotation from Job, "Though He slay me yet will I trust Him." He sets against this, translations by Moffatt and **The Revised Standard Version,** and says "Perhaps one of the illusions that is giving way is the idea that the revered and cherished **King James Version** is in its every word and letter sacrosanct and perfect."

A. R. Lord, Vancouver, B.C., writes to clarify a resolution on narcotics presented to the annual meeting of the Chambers of Commerce by the Vancouver branch. The resolution called for clinics for addicts, properly supervised. Such clinics would provide addicts with necessary shots at a nominal fee. The profit motive would be removed and many of the present evils overcome.

Kate Watson, Vancouver, B.C., comments on an editorial in **The Observer** on beginning a Church Convention with secular songs. She cites experiences similar to the one described. She says that if the preparation for the Convention was preceded by prayer "the way a Convention should begin would never be a worry."

Pedagogue calls attention to a statement by S. L. Osborne in **The Observer** which describes the State public schools as providing "little or no training in the spiritual interpretation of life." "Pedagogue" points out the men and women in all walks of Canadian life who as clergy and laymen received their basic training in the public schools. There should be some better way of justifying Secondary Church Schools than attacking our public education system.

Carole Muske, Toronto, Ont., asks the question "Why are we in the United Church afraid of being saved?" The curriculum of the Sunday Schools does not insist on self surrender to Christ. "If this were done," the writer declares, "we would have no youth problem in our Churches."

J. W. Gardiner, Lemberg, Sask., did not agree with our analysis of the last Dominion election. Did not agree with our statement that the C.C.F. were pioneers in social legislation. The writer thinks the heads of the Church should oppose the C.C.F. Sunday political meetings. Says the Church was quiet when definite connections between gamblers and the Government (Sask.) was revealed. Regrets that Church people do not support politicians who are Church leaders. His father was a Church leader, says Mr. Gardiner, and he ever received from the Chur was criticism. He thinks a Chur paper should steer clear politics.

John F. Milner, Edmonto Alta., points out an inconsisten in the religious utterances Premier Manning. He insists the literal accuracy of **The Ki James Version** and then says ov the air, "I now turn to the Parab of the Soil frequently misnam 'The Parable of the Sower'."

John M. Burnside, Toront writes that on Labour Day Su day, Prospect Ave. United Chur had a trade unionist as speake He suggests more Churches follo this plan and learn direct abo the aims of labour.

D. S. H. discusses World Fe eration. He fears that a wor army rigidly controlled wou leave little power to the individu nation. What good would freedo of discussion be, he asks, for the would be no contracting out. T writer thinks that balance power with national and ind vidual sanction and the power contracting out is infinitely prefe able to monopoly power.

Harry Wyer, Mission City, B.C is an Anglican, a retired farme who says that he cannot think anyone going into the minist for what is in it. In a dog eat d society the ministry provides t only antidote. The writer believ everybody today is seeking secu ity "and the many perquisit attached to the minister's sala help to attain that."

"One Interested" discusses General Council ruling that as a emergency measure a minist who has served long and fait fully and is entitled to his pe sion, shall not have the pensi impaired if he continues to ser the Church. He calls attention three men in the Maritime Confe ence who retired and are remai ing in their charges. It has bee declared that in their case a emergency exists and they a therefore deprived of their pe sion. He suggests that the Chur publish a notice "that in future pensioned man needed for eme gency should leave the field whe he has finished his active minist and move elsewhere."

Mrs. V. Estelle Schaefer, Smith Falls, Ont., says: "**The Observ** becomes better with every issu Its Devotional Page deepens t spiritual life; its news is of t Church in its great work at hom and abroad; its articles give o a deeper understanding on matte of faith and of world-shakin events."

"Bewildered" can see no reas why a minister who has on served on a pastoral charge shou not return to visit friends. Th should not be considered a brea of pastoral etiquette.

"Concerned" deplores the ha its of certain Church members- drink, Sunday pleasures, raffle nicotine. Suggests week day pray services and worship with t family when the minister calls.

Letters

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W. M. Doran, Windsor, Ontario, presses the hope that The nited Church of Canada might ake use of the scholarship of . H. Mick, now retired from the tive ministry, as a visiting lec- rer to our Theological Colleges.

Wm. J. Selder, South Burnaby, C., congratulates the Missionary d Maintenance Committee for e excellent quality of their cently presented Exposition.

"Listener" urges ministers to eak out so that the whole con- egation can hear. He suggests at they speak clearly.

"Anon. Anglo-Catholic" takes sue with a previous correspond- it who declared "High" Angli- nism is a bar to union between nglican and United Churches. 'High' churchman means," he ys, "one who gives a high place the Episcopate, Priesthood and acraments." The Anglican hurch is "not a denomination ut an integral portion of the atholic Church." If there is to e union, the United Church will ave to recognize this.

Lyle O'Neil, Guelph, Ont., calls ne attention of members of the fficial Boards to Item 10 in **The lanual** which lays it down as one f the duties of the Board that hey "seek out and cherish" andidates for the ministry. He uggests "a (financial) encour- gement plan" to assist such andidates.

G. B. Mather, Vegreville, Alta., akes issue with an editorial in **he Observer** on Existentialism, bjects to classing Kierkegaard vith Nietzsche. Kierkegaard, he leclares, has a message for our eneration, a man of great faith vho belongs to the line of Luther, aul, Jeremiah and Job.

Frank Koehler, Regina, Sask., ays Canada's population has ncreased 20 per cent. in 25 years nd liquor sales 175 per cent. He nows of one man in Regina who as been jailed 97 times for being runk. He asks whether the fault ay not lie with the people who ead this paper and other Church apers.

I. V. Macklin, Grande Prairie, Alta., expresses disagreement with Premier Manning of Alberta who in a recent broadcast said that Canada was following a course which can only lead to chaos and disaster. In their continual opposition to the U.N. the Social Credit party of Premier Manning is doing much to bring the chaos he deplores.

Eva Levins, Grandview, Man., wants to know if Dr. Sisco and the Committee on International Affairs of the United Church are the only ones concerned with peace. If so, she asks, "What are they doing?"

M. F. Eby, Heriot Bay, B.C., takes issue with Dr. Harvey Forster when he said in an article, Sept. 1st issue, "That the sins of the spirit are as prevalent in a ministerial gathering as in a furnace gang." He has known intimately through the 76 years of his life many ministers and students and declares what Dr. Forster says is simply not true.

D. McKeen Reid, Calgary, Alta., writes that he belongs to the Peace Congress. He does not know why the Church should dissociate itself with such a peace movement. He reminds us that Jesus said, "Blessed are the peacemakers," irrespective of political affiliations.

Mrs. I. Young, Toronto, refers to the Dominion election last summer and says: "Apparently your editorial recommends the C.C.F. party (which we never did), and then expresses regret that Canadian voters elected a French Roman Catholic rather than Mr. George Drew as Premier."

"Ex-communicant" writes a letter on a debate between Rev. A. McKinley Rose and Dr. Gordon A. Sisco in a previous issue of **The Observer.** He shares Mr. Rose's perplexity about the United Church's position on Episcopacy as "the attitude of Methodist, Presbyterian and Congregational Churches were definitely opposed to such a measure at the time of Union in 1925." But, he says, "I would not trust myself to swap references with Dr. Sisco on doctrinal policies so fundamentally at war with the spirit and teachings of the humble Nazarene."

J. G. E. Ball, Saint John, N.B., who represented The United Church of Canada at the British Methodist Conference, writes to convey greetings from that Conference to The United Church of Canada, and to express appreciation of the gifts sent from the United Church for the flood sufferers.

H. C. Bellamy, Sexsmith, Alta., wants to know from Dr. Gordon A. Sisco "Why the United Church Sub-Executive thinks the petition for peace (sponsored by The Peace Congress) is Communist inspired"?

G. Huff, Chillicothe, Illinois, answers a letter in the October 1st issue from Charles Ross, Cobden, Ont. Mr. Ross had complained that refugees were taking the positions of established Canadians. Mr. Huff says all Canadians, or their ancestors, were refugees. He suggests we stop using the word "refugees" of our newcomers as it breeds ill feeling. We have to avoid any semblance of a "Me first doctrine." "God has been good to Canada," the writer continues, "in sending us the good blood of other races."

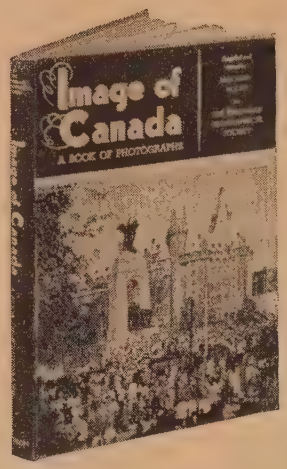
W. Kent Power, Q.C., Calgary, Alta., comments on Rev. C. B. Reynolds' book, **Canada's Need for Divorce Reform,** in Sept. 1st issue, and the article by Rev. F. W. L. Brailey in the same issue. The writer says neither of these comes to grips with the situation. The law of the land must apply to all citizens no matter what denomination. What good is a

125th Anniversary

The United Church Publishing House (established 1829) celebrates this year its 125th Anniversary. We shall do so by publishing still more and better books, and by relating our experiences from time to time to our readers.

Here are four superb samples of our publishing programme, issued quite recently.

The Book Steward



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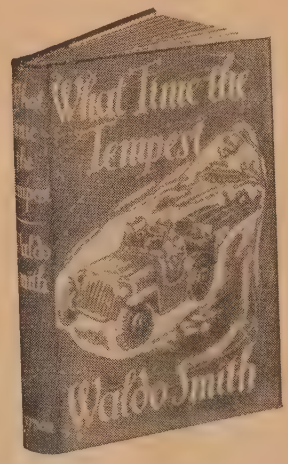

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By Waldo Smith. The story of the Canadians in Italy by a padre of the 1st Armoured Brigade. Brings to light information that historians have heretofore missed. Illustrated. $4.00.

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guidance council when the whereabouts of one spouse is unknown? Desertion is not a ground for divorce in Canada. Our Canadian laws are unchristian, barbarous, and one of the main causes for juvenile delinquency.

Alfred A. Thompson, Vancouver, B.C., commenting on September 1st **Observer's** review of C. B. Reynolds' book, **Canada's Need for Divorce Reform,** declares the world would have suffered irreparable loss had it been denied children of manse, parsonage, and rectory; asks several pertinent questions on the Church and marriage, and calls Mr. Brailey's review "inept."

Margaret Pritchard, Toronto, Ont., pays tribute to the Church's organists. Suggests choir numbers especially for a young or new choir be taken from **The Hymnary.** Some that can be used that way are: 10, 310, 94, 106, 110, 221, 251, 266, 336, 364, 397, 441, etc. There are many good carols, too, in **The Hymnary.** Suggests that an organist should also get **The Oxford Book of Carols.**

A. McKinley Rose, Stanstead, Que., says he has no intention of signing the currently circulated peace petition, but thinks as a Church "We are missing the bus." Wants to know why we leave the initiative for peace to the Communists. "Why could not The Canadian Council of Churches, or for that matter The World Council of Churches issue its own peace directives or petition"?

E. M. Baird, Edmundston, N.B., suggests that Rev. George Nicholson in the letter from Scotland, Oct. 15th issue, might have drawn a lesson quite opposite to the one he got from Zechariah, Chapter 3. According to the story, the priest had on dirty old clothes. Mr. Nicholson infers that it does not matter what clothes a person wears so long as his heart is right. Mr. Baird suggests that the account is intended to teach that "the house of the Most High is no place for poor dirty clothes."

J. Lavell Smith, Toronto, Ont., writes that Queen Street and the Church of All Nations, Toronto, has sponsored three European families. All three families, seventeen individuals, are now settled and making their own way. Preparations are being made to bring out a fourth. He hopes their experience may encourage other Churches.

G. Barrett Rich, Buffalo, N.Y., thinks our editorial on ex-President Harry Truman's radio address was all wrong. "It was neither dignified, frank nor truthful." He says that "Mr. J. Edgar Hoover's statement of fact has shown up Mr. Truman that even his own party is at a loss to explain his untruthfulness."

Miss J. M. McCallum, Agassiz, B.C., did not like the poem on the Children's Page, November 1st issue. She thinks children's poems should be such that the child can remember them for use when "trouble comes later on." When Christ said, "Feed my lambs," He was not thinking of ice cream and tea.

Mrs. C. Kellough, Clayton, Ont., made a suggestion in **The Observer** a few years ago of a "Memorial Gift Fund" for the purpose of providing Bibles through The Bible Society. The Ottawa, Ont., Bible Society Auxiliary adopted the plan and last year received almost $700 in this way. She suggests others might wish to try the plan.

J. M. Ward, Ingersoll, Ont., points out that passing resolutions carries with it a certain responsibility. He cites "The Council of Churches Resolution" as an example. He says the Council's resolution is explicit, yet the commercialization of Sunday goes on without effective challenge. Passing such resolutions without adequate support to implement them is sounding the death knell of The Lord's Day Alliance.

"Smillie," Hamilton, Ont., calls attention to the need for a United Church in the south-east section of Hamilton. It is a young area with an unusual Sunday School age population. Surveys show a majority are United Church. We are neglecting them and allowing them to grow up without benefit of Christian education.

G. J. White, Edmonton, Alta., comments on Senator McCarthy's statement about Protestant ministers and Communists. He suggests that there are other enemies of the State besides Communism. He says: "Before we know it we may be ruled by the Vatican, like Spain. Then what religious freedom shall we have?"

F. Roy Flook, Toronto, Ont., takes **The Observer** to task for publishing an advertisement which declared that money left to the Church was tax free. He writes: "But that advertising . . . seemed to say (screamingly) 'If you want to know how to really beat the government and still be perfectly within the law here is the answer'."

A. Sallis, Natal, B.C., discusses an item on Spurgeon from our Scottish correspondent. Mr. Sallis often ran away from his own Church to hear Spurgeon. Looking back he does not think that Spurgeon's sermons made much of a lasting impression on England. He gives illustrations and concludes: "My own opinion from having known many of the men (preachers of today) is that there never was a body of men so generally sincere, so hard working so determined to try to do with their heavenly Father requires of them."

Sarah Aspin, Verdun, Que., writes: "I have read the letter by Annie Pelletier of Montreal, Que. I fully agree with her that we should increase our mission work in the Province of Quebec as it is sorely needed."

"I. M. Inconspic" wants advice. He has three brick Churches in his pastoral charge. One is getting out of repair, poorly attended. What should be done with it? It is on a commanding site and would be a strange monument if left to decay. On one other pastoral charge he served there were three abandoned and locked-up Churches. "I must appeal to some of your more experienced readers to help me out of this difficulty."

"Sick Bay," who has been in hospital for a year, says three types of ministers visited him: (1) the jocular type with a few funny stories, (2) the man who parked his smile outside, read long passages of Scripture and lengthy prayers which embraced the whole world, and (3) "My his kind increase" who was neither sad nor funny. "He lifted me briefly to the throne of Grace, left me with a benediction that was in itself a blessing, a kindly wish and he was gone."

Mrs. Hutton Lett, Swift Current, Sask., writes a challenging letter on evangelism. She is convinced that the United Church is missing an opportunity to recruit young Christians through evangelism. The United Church honours only the University viewpoint and almost completely ignores that of the laymen. "Why shouldn't the Church be justified in winning them (young people) to the Christian path through heart music, popular presentation, vibrant voices and young faces? Other evangelical groups are doing this while the United Church twiddles its dry thumbs and preaches intellectual sermons to tired-of-the-middle-aged congregations." She suggests getting hold of young people "before Hollywood gets them."

(*Continued on page 26*)

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D. McCRAE

Lesson for January 3

OD REVEALED IN CHRIST

St. John 1: 14-23, 29-45.

From the beginning of this New ar up to Easter our studies are take us through the life and nistry of Jesus as recorded in e Fourth Gospel. The general eme is "John — the Gospel of vine Love," and this means that nning through the series will an emphasis and the Divine ture of Christ and His God-en mission.

A word of introduction to the urth Gospel is timely, since we e to "live" in it for some months study. It is different from the her three in that it is an inter-etation as well as a narrative. ie author wrote it with a definite rpose, which he himself states -"that ye may believe that Jesus the Christ the Son of God— d that, believing, ye might have e through His name."

John's account of the birth of rist, as distinct from the simple tivity stories in Matthew and uke—is a statement of the mean-g of that birth for the world. was the appearance to mankind the "Divine Word"—pre-exist-t from all time and manifest in l created things but now become esh. In this form it dwelt among s. God put on human Nature that an might know Him better. He ad been in the world from its eginning, but the time came when e came to earth in the flesh of man, and that man was Jesus hrist.

John puts his introduction in his form to get at once into is main subject and to explain, specially to the Greek world, that esus was the pre-existent Creator nd the Incarnate Redeemer.

Our writer next tells how John he Baptist proclaimed the com-ng of the Messiah, putting aside he acclaim given to himself as a esult of his eloquent and dramatic reaching, and pointing repeatedly o the "One coming after—pre-erred before him—whose shoe-atchet he was not worthy to nloose."

This humility of John the Bap-ist is in itself a great lesson, as ie insists on effacing himself that ie might draw men to the Divine Messiah, the Lamb of God who akes away the sin of the world.

The heart of the message in this irst lesson of the series is that in Jesus we have Immanuel — God with us. If hitherto He has seemed vague and far off—here in Christ He has become one of us, sharing our life, but bringing to it at the same time the power to redeem it.

Lesson for January 10

JESUS USES HIS AUTHORITY

St. John 2: 13-25

In this lesson we have the great scriptural illustration of what constitutes righteous indignation. Within the temple courts the sell-ers of animals, and the money-changers were carrying on their sacrilegious trade under the pre-text of providing convenience for strangers who came to worship at the temple. Here they could procure the animals or doves which they needed for sacrifices. The whole effect of it was to make a bedlam of the sacred place, as is sometimes done in Churches where the bazaar activity or the entertainment programme is carried to extremes. People who wanted to worship were hindered. Jesus met this situation with righteous indignation and began forthwith to quell the abuses committed in the name of religion.

This is not evidence of gentleness and meekness on the part of Jesus but a token of His sternness, in rebuking evil. He just could not tolerate blasphemy in His Father's house. The money-changers were driven out with a whip of cords. Tolerance has its place and is a commendable virtue in that place, but Christ could never be tolerant of sacrilege. Nor should we. As Christians it ought to be part of our discipline of ourselves to establish firmly our standards of right and wrong and then come out wholeheartedly on the side of right, even at the risk of offending. Tolerance which carries us so far as to be lenient where blatant wrong is, may be a sign of weakness of character rather than strength.

In the 18th verse we have a passage of particular significance in relating our lesson to the general theme and to the purpose of John's Gospel. Jesus' authority was challenged when He evicted the money-changers. He was called upon to explain Himself. The challenge was unfounded because the wrong being done was itself an explanation. Yet Jesus answered in startling words, "Destroy this temple and in three days I will raise it up."

It has never been completely clear to scholars whether He meant the Jerusalem temple or the temple of His body, which, as we know, He did raise up after three days. But we do know that His acceptance of the challenge and the consequent assertion of His authority were to John the token of His Divine authority and mission.

Lesson commentary based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1954 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Oakwood Church, Toronto, Rev. Edward C. Lacey, minister, celebrated its 40th anniversary with special services at which the Very Rev. Willard Brewing, D.D., was the guest preacher. First services of Oakwood, then a branch of Earlscourt, were held in August, 1913. Present Church was built in 1916.

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LETTERS

(*Continued from page 24*)

Gertrude M. Lanning, Vancouver, B.C., disagrees with the United Church statement on the Peace Petition. Thinks signing of petitions "should be left to the good judgment and conscience of the people themselves. Most Church people are quite competent to decide."

Robert C. Stott, Beaver Falls, B.C., rejoices to see the Church taking an interest in spiritual healing; thinks it has been neglected too long. Tells of a spiritual healing meeting which he attended in Vancouver but was impressed more by "the message of deliverance from sin sickness, habits and mental torment." He thinks this note is needed in United Church preaching.

Mrs. W. J. Robson, R.R. 1, Haney, B.C., discontinues her **Observer** because she disapproves of the Church's attitude on peace. "I wouldn't take the thing if I were a millionaire. Whose side are you on anyway? God's side or Uncle Sam's? I suppose you have to print what the Church bosses have to say, that's why we don't want **The Observer**, though otherwise it is very interesting."

Norman Jayne, R.R. 5, Cobourg, Ont., says "Yesterday was Thanksgiving Day for the West and grinding poverty for the oppressed East. But a revolution is on in Asia and Africa and a terrible retribution is coming if the oppressed are denied their birthright." "Our so-called leaders have failed."

J. W. Hutchison, Sr., Spaulding, Sask., writes a correction in an article on Edwin J. Smith in the issue of Sept. 15th. This article said Mr. Smith began preaching as supply when the Presbyterian minister was away. Mr. Hutchison reports correctly that the charge of Naicam where Mr. Smith began his work was a Methodist charge.

Ernest M. Best, St. Petersburg, Fla., gives a long and interesting reply to Roman Collar's comment on Rev. Wallace Hamilton of Pasadena. Roman Collar had belittled the ability of Mr. Hamilton. He said that the phenomenal success of Mr. Hamilton was due to the energy and organizational ability of the laymen. Capable laymen rallied around Mr. Hamilton, says Mr. Best, because he had something. "Most of us here are from the north and have heard good preaching. We were skeptical at first." But, says the writer, "I know a good many professional people including ministers and a sprinkling of Canadians. It is our considered judgment that Wallace Hamilton is not only a good preacher but a great preacher." "Mr. Hamilton," the writer says, "is self-educated, a prodigious reader of solid books and current literature. He realizes his main business is to preach. He is alive to contemporary social, economic and political problems both at home and abroad. Most significant, he preaches to the heart. The congregation listens to him in their own cars and are not subject to mass psychology. We do not think Mr. Hamilton is a superman but we do think he is quite a preacher."

Morrin (Alta.) Church, Rev. J. A. Logan, minister, laid the cornerstone of the new Church, the President of the Alberta Conference, Rev. J. C. Gardiner, officiating. The minister conducted the service, and assisting was Rev. C. W. Zurbrigg, Chairman of Drumheller Presbytery. The building is to cost $15,000, and the plan of construction is "pay as you go." Many hours of volunteer labour have gone into the work, and contributions large and small have made the project possible. The W.A. has given generously. That organization in the Morrin Church raised $450, in addition to $550 at their supper and bazaar.

The Munson Church on the same charge installed a Kirk's Stoker Furnace at a cost of $1,600 debt free. The W.A. at its chicken supper made $350.

MUSIC

(*Continued from page 10*)

Only one contestant can win in each of the two classes. If you don't win a prize, I know you will be a good sport and feel that you have learned something by writing; and we could not have a contest if there were no competition between the members. So now you may start to write down some ideas! Read this column again so that you know what you are to do: Write a story on "Music I Like Best" . . . not over 400 words . . . to be sent to me before March 1st; and it will save time if you send them to this address: Dr. F. J. Horwood, Royal Conservatory of Music, Toronto, Ont.

We welcome the following new members to the Music Makers' Circle: Connie Bolton (10) Broadlands, Que.; Ann McCollum (11), Box 51, Smithville, Ontario. Our membership now stands at 420. Here are the rules for becoming members, and the pledge that we do our best to keep:

Our Pledge

For girls and boys under 18

1. I will be loyal to my God, my parents, my teachers, and my friends.
2. I will learn to play or sing only the best music.
3. I will try to learn something new and useful each week.
4. I will do something helpful for someone else every day.
5. I may become very busy, but I will not complain of being tired.
6. I will never use slang nor vulgar words, and I will refrain from those habits which would prevent me from living a wholesome life.

If you wish to become a Music Maker, write me a letter telling me your name and address, your age and your birthday, and anything interesting about yourself. I should like to have a snapshot of yourself if you have one. You will receive a certificate with our pledge on it. Address your letters to Dr. F. J. Horwood, THE UNITED CHURCH OBSERVER, 299 Queen St. West, Toronto 2-B, Canada.

FOOD

(*Continued from page 2*)

Decline of Religion

The Free Church Federal Council (consisting of all the [illegible] non-conformist bodies) has held its autumn council, when [illegible] matters as sponsored TV, [illegible] scription and the exploitation of sex by newspapers was discussed. At the Canterbury Convocation of the Anglican Church, the Archbishop, Dr. Fisher, pleaded for more tolerance on the part of the Roman Catholic Church toward Protestants. This "hit the headlines" in some of our national newspapers and much has been said and written on both sides. The last word has not yet been said! The Home Secretary, Sir David Maxwell Fyfe, addressing the Religious Weekly Press Group, spoke of the effects of the decline of religion in our land. Our present population is now 23,500 instead of between 10,000 and 11,000 before the war. Our National Sunday School Union has recently celebrated its 150th birthday with a great rally at the Albert Hall, London, with HRH the Duchess of Gloucester as guest. It has been announced that £580,000 is still needed to raise the £1,000,000 required by the end of the year to meet the cost of urgent repairs to Westminster Abbey. Cliff College, which has sent so many men into the United Church ministry, reports that it only has 15 students in residence instead of the 60 which it can accommodate. And lastly, interest in Christmas seems to be earlier this year in England.

DR. LAUBACH

(*Continued from page 5*)

stirred. There was a trace of tragedy in his voice as he pointed out that God had given us in the last seven years the key to unlock the treasures of our Christian Gospel to the illiterate with uncanny speed and yet we had lost to the Communists in the space of four years, a great nation like China, where the Church had 5,000 missionaries. In the next four years we must, he declared, carry out a titanic movement to supply writers, literature and teachers for that one-half of the world's people who live in South Asia and Africa and who are being assaulted today with literature of Communist origin in the hands of Communist missionaries numbering in the hundreds of thousands. The urgency of his appeal was sharpened by the flashing glance of his eyes as, from deep behind bushy eyebrows, they searched the faces of the large congregation. And the intimacy of his appeal came home to all as he pictured the pathetic ease with which the eager illiterate grasps the art of reading and writing, and then the glorious truth that Jesus is the Saviour. The governments of the countries cannot do the job, even though they establish literacy programmes, but the Church members can. With our talents

(*Continued on page 28*)

Photo by Editor

ev. S. MacLean Gilmour, D.D., was inducted as Principal of Queen's Theolog-l College at the 61st Session of Queen's Alumni. Dr. and Mrs. Gilmour, at ght above, are shown talking with the Premier of Ontario, the Hon. Leslie ost, at the dinner given by the Board of Publication to Mr. Elmer Davis on his retirement as Chairman. Mr. H. E. Plewman stands behind Mr. Frost.

)ueen's Alumni)lst Session

The sixty-first Annual Confer-ıce of Queen's University Theo-gical Alumni Association was ·ld at Kingston from October)th to 22nd. Almost one hundred inisters registered for the ses-ons. The Chancellor's Lectures ere given by Rev. Harold A. osley, Ph.D., of First Methodist hurch, Evanston, Ill., and the eneral title of his series was: Religion with Revelation: A tudy of the Experience and the lea of Revelation in our Relig-ous Tradition." The Conference pened with a communion service onducted by the President, Dr. eorge Telford of Oshawa, and the ddress was delivered by the Vice-resident, Dr. James Lyttle of orth Bay. Rev. R. K. Shorten of even Islands. Que., gave a paper n "Jesus and the Gentiles"; Rev. . M. Outerbridge of Lennoxville, ue., on "Light as a Component f Theology"; Prof. A. D. Tush-ıgham, recently appointed to the taff of Queen's Theological Col-ege, on "Excavation at Jericho"; nd Dean A. V. Douglas of Queen's niversity on "Sir Arthur Edding-on: Astronomer and Religious hinker." Morning worship ser-ices were conducted by Rev. F. . Whiteley of Picton, Ont., and ev. E. I. Johnston of Inverness, uebec.

A feature of the Conference was he induction on the evening of ctober 21st of Rev. S. MacLean ilmour, Ph.D., D.D., as Principal f Queen's Theologica. College. ev. W. F. Banister, D.D., Chair-nan of the Presbytery of Kingston, as the presiding minister, and ddresses were given by Principal W. A. Mackintosh of Queen's Uni-versity and Rev. H. A. Kent, D.D., retiring Principal of the Theolog-ical College. After his installation, Principal Gilmour delivered his inaugural lecture entitled "On the Training of Ministers." Con-vocation Hall was filled for the occasion by members of Presby-tery, members of the Conference, and friends of the College from the University and the city. Principal Matheson of Emmanuel College and Prof. R. B. Y. Scott of the United Theological College in Montreal represented sister colleges, and Dr. Harold Young, the United Church Board of Col-leges and Secondary Schools.

New Church Opened

Transcona (Man.) Memorial Church, Rev. Murray S. Thompson, minister, was officially dedicated recently in an impressive service. Mr. L. C. Brewster, Chairman of the Building Committee, handed the keys to Rev. H. Moore, who conducted the service. Rev. T. Saunders, Past Chairman, Win-nipeg Presbytery, delivered the sermon. Revs. F. Douglass, Mur-ray S. Thompson, H. G. Tolton and R. E. Spence took part; also mem-bers of Winnipeg Presbytery and Church Extension Committee.

More than 5,000 hours of volun-tary labour have been contributed by the congregation in building this Church valued at $80,000. Approximately $20,000 remains to be paid. A new electric organ to be installed as a Memorial to the men and women who served in the Forces was installed.

Battleford Presbytery. Meeting at Mervin in order to conduct the Induction of Rev. A. I. Waters to the Turtleford - Mervin Charge, Presbytery discussed also general finance and the matter of manse furnishings. The field was con-gratulated on its attempts to become self-supporting and arrangements were made for a lay representative at Presbytery.

The Chairman, Rev. B. W. Ball, was in charge of the Induction Service. He was assisted by Rev. W. C. McCutcheon of Radisson and Rev. F. L. Myers. At Maid-stone, Rev. J. O. Walmsley was inducted. Rev. W. Ba ks of Lashburn, conducted the service, assisted by Rev. A. J. Henderson and Rev. A. M. Logie.

W. Banks.

Rev. J. H. Hamilton, recently retired as minister of the Church at Maxville, is now assistant min-ister at Dominion Church, Ottawa, Ont. The congregation recently officially welcomed Mr. and Mrs. Hamilton.

New Manse

St. James' Church, Islington, Ont., Rev. W. L. Brown, minister, have formally dedicated the newly purchased manse. Rev. Arthur Eagle, Chairman of West Presby-tery, conducted the service, and was assisted by the resident min-ister. Open House was held after the service. Great credit is due to the Woman's Association Manse Furnishing Committee. The Tor-onto Home Mission Council and the Home Mission Board have assisted financially the Manse Purchasing Committee.

The new manse at Islington, Ont.

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Rev. F. R. Vanderburgh

Rev. Fulton R. Vanderburgh

In the sudden passing of Rev. Fulton R. Vanderburgh on August 26th, 1953, the Church lost one of its best servants.

Mr. Vanderburgh was born in Ardtree, Ontario, in 1902. His boyhood was spent in Orillia and Richmond Hill. He attended Victoria University, Toronto, and Union Theological Seminary, N.Y.

Following his ordination in 1930, he married the former Ruth Seal. He is survived by his widow, who has been a patient in Pembroke Hospital as a result of injuries sustained in the car accident that caused Mr. Vanderburgh's untimely death; also his daughter, Mrs. Bruce Melville (Marie), Sarnia; and one son, Richard, Deep River; and his parents, one brother and one sister.

Mr. Vanderburgh served the following Charges with great acceptance: Little Rapids, Sebright; Zion Church, Kingston; Oakwood, Havelock, and finally two years on the Deep River, Chalk River and Rolphton Charge. In 1951 he was honoured with two other United Church ministers in being chosen to take a course of studies at Garret Biblical Institute.

Mr. Vanderburgh will long be remembered for his work with young people and Summer Camps in particular. After directing Boys' Camps in Lindsay Presbytery, he gave valuable leadership at Oak Lake Summer School for nine years, for three of which he was Camp Director. Then he turned his attention to the new camp site for Bay of Quinte Conference on Moira Lake. His enthusiasm for this project was almost unbounded. In happy Christian spirit that was always characteristic of him, he was truly the key parson in the Work Camps at Quin-Mo-Lac in the summers of 1948, 1949, 1950.

Many hundreds of young people and a host of other friends will remember him for his constant happiness, high optimism, true friendship, strong Christian convictions, faithful leadership and his indefatigable industry.

Funeral services were held in Deep River, August 28th, and at Lansing, August 31st. Interment was in Westminster Memorial Cemetery, Toronto.

Mrs. Frank N. Campbell

Ministers and others who served at Walford in Algoma will be sorry to learn of the death of Mrs. Frank N. Campbell. She is survived by an adopted daughter, Bessie, Mrs. William Winget, Sudbury; and a brother, Herbert C. Velder Walford.

Lily May Walford was born at Walford, Nov. 19, 1883, and died at Sudbury, Ont., September 24, 1953.

She has been organist since she was fifteen, except for seven years' absence. Her Sunday School class was relinquished only last winter. Her home was ever open to the minister and, indeed, to all in need. Since 1925 she has mothered some dozen children, many of whom were present for the funeral.

Lovely tributes were made by the W.A. of Walford United Church, the L.O.B.A.; the W.I. and the Order of the Eastern Star. The last mentioned conducted their ritual in the home. Funeral service was conducted at home and Church by Rev. J. M. Fraser of Massey-Webbwood Pastoral Charge.

J. M. F.

Mrs. Annie Bennett

1879 - 1953

A stone so engraved would suit the conventional age in which we live; but it would tell any reader practically nothing. What a difference it makes to know that this refers to Mrs. (Rev.) Sidney Bennett, a descendant of generations of "Newfoundland Planters."

It was true of any "outport" in Newfoundland that the planters, as a rule, were like the old English squires with a great sense of their responsibility for their tenants. In one fishing season a planter often lost the profits of a half a dozen good years. These men, with everlasting ingenuity and courage, always found a way to start again, and they counted no sacrifice too great to provide for their regular sharesmen.

The women of these families were like Martha in their homes, like Dorcas in their endless kindness to all in trouble and, with their husbands, like Zacharias and Elizabeth, "waiting for the Lord."

This sort of home is the greatest source of genius. It gave Annie Winsor a love of music, painting, flowers and books that no College can create, but which Mount Allison had the privilege of cultivating.

When as a lovely bride she entered a Methodist parsonage, she not only gave herself to the fortunate young minister but gave herself "to the work of the ministry," with a tireless enthusiasm, wise purpose and patient inventiveness which has rarely been equalled.

Nor did her home suffer. The constant generous outgoing of effort and interest seemed to flow back in waves of refreshment into her own home; and her children "rise up and call her blessed." Their husbands and wives were welded by her love into a doubled family group where everyone felt the matchless impact of a life, with but one aim, "to do justly, love mercy, and walk humbly with God."

C. H. J.

Rev. Bruce E. Carew

Rev. Bruce E. Carew passed away at his home, 244 Hill Street, Amherst, N.S., on Thursday, Sept. 24th, in his 72nd year. He was born at Hunter River, P.E.I., January, 1882, to the late Edwin and Jemima (Hickox) Carew. It was in 1916 that he was received as a candidate for the ministry, recommended by the Board of the Pleasant Valley Circuit. In June 1817 he went as a probationer to Mount Stewart, P.E.I., remaining there for one year, after which he entered Mount Allison University as a theological student. In January 1921, he was called out of college to fill a much-needed vacancy at Gaspé and Cap Aux Os, and at a special service in the Methodist Church at Hunter River was ordained.

His marriage to Miss Lulu Silliphant took place the next year at Hunter River. He served at Bideford, P.E.I., Southampton, Wentworth, in Nova Scotia, New Carlisle, Que., Welsford, Long Reach, Minto, in New Brunswick. It was during his pastorate of Minto that he was taken ill, and as a result had to retire, making his home in Amherst, Nova Scotia.

He is survived by his wife, one daughter (Mrs. Harold Rutter of Saint John, N.B.), three sons, Elmer at Hamilton, Bayne, a student at Mount Allison, and Hilton at home.

Funeral services were held at Amherst on Saturday, Sept. 26th, conducted by Rev. C. D. MacDonald, Chairman of Cumberland Presbytery. Assisting him were Rev. M. K. Charman, Rev. W. L. Langille and Rev. W. S. Godfrey, D.D., who gave the eulogy. Brother presbyters were pall-bearers.

At Hunter River on Sunday, Sept. 27th, and within the same Church in which he was ordained, services were held. Assisting the minister of the Church, Rev. Howard Christie, were Rev. T. A. Wilson and Rev. F. W. Sawdon, who gave the address.

Mr. Carew will be remembered as a faithful minister, loved by his people. He was most ambitious for his family, and took a great pride in their achievements. In fraternal circles, he belonged to the Loyal Orange Association, being an honorary member of Wentworth Refuge L.O.L. No. 86.

Burial took place in the United Church cemetery at Hunter River.

W. L. L.

Rev. William Stott

The passing of Rev. William Stott, in Vancouver, B.C., on October 1st, 1953, brought to many hearts throughout the province, feelings of keen regret and sadness. It was in British Columbia where he spent the greater part of his life and his ministry. The writer met him first in the Kamloops-Okanagan Presbytery in 1925, the year of Union, and regarded him as among the outstanding personalities represented there: a strange conclusion, perhaps of one who was devoid of aggressiveness of any kind, and of shy exterior. The qualities of kindness, patience and integrity which had marked his various pastorates were quickly apparent to his fellow presbyters also. He lent dignity to everything he attempted. One felt proud to be associated in the same Cause. Mr. Stott could get a romance even from Conference statistics and deliver his findings with almost poetic fervour. If, in debate an issue was decided by the opposition, he knew how to concede it with something like a benediction. Needless to say, his capacity for friendship was immense. As a preacher, he was clear, direct and convincing. His pastoral ministrations knew no limit, yet none was more faithful to the call of Presbytery or Conference duties which he performed with such diligence and efficiency. Rev. Wm. Stott was a frequent contributor to THE OBSERVER. Writing under the nom de plume of "Magnus Flett," he let in the light on many controversial matters through a whimsical style and puckish humour quite disarming.

We, that knew him well, will sorely miss a gentle brother of refined gallantry and consecrated purpose, while many, far and wide, will remember with gratitude a ministry of comfort and help given with untir zeal.

Mr. Stott was born in the Orkney Islan and came to Canada at an early age. taught school before deciding to enter ministry. He graduated from Queen's 1907, served pastorates at Quesnel, B.C. place dear to his heart and about wh he often wrote; Manitou, Manitoba; Ar strong, B.C.; and St. Andrew's, No Vancouver.

His beloved wife, the former Barb Ellen Smith, Wyoming, Ontario, whom married in 1911, predeceased him in 19 The near relatives who mourn his pass are two brothers, James of Vancouver Dennis of Pittsburgh, U.S.A., also f sisters, Mrs. Major and Miss Beth of V couver, Miss Katherine, Berkeley, Californ and Mrs. H. M. Rae, Ottawa, Ont.

One ventures to borrow from anot who has also paid tribute to him in words of Cicero: "For I love the vir of that man, and that worth is not extinguished." Truly, it may be added, " being dead, yet speaketh."

The funeral was fittingly observed at Church of his closing ministry, for he l retired but recently. St. Andrew's, No Vancouver, to which he came in 1930 a served until 1950, was filled to capacity loving tribute, and many gathered outs the building.

The Rev. F. G. Patterson, the pres incumbent, conducted the service. The V couver Presbytery was represented by Rev. Hartwell A. Watts, chairman, who a read an eloquent eulogy sent by Conference historian, Dr. J. C. Goodfell Rev. A. E. Whitehouse gave the addr

A. E. W.

Mrs. John Stirling

Many friends in the Maritimes will reg to learn of the death of Mrs. John Stirli which occurred at the home of her daugh Mrs. Allen Jenkins, Summerside, P.E.I., September 15th. Possessed of a graci Christian personality, Margaret Stirling v greatly beloved in all the congregati where her husband ministered. She had happy faculty of making and keep friends. Her chief interests were her ho and her Church. As a hostess, she alw made people feel at home. She took a k interest in the choir and in the work of Woman's Missionary Society. She is survi by one daughter, Doris, and by one Ian, of the Canadian Immigration Dep ment, at present in Paris. A sister, Mrs. C. Harvey, lives in Halifax, and a brot J. Stanley Ross, in Vancouver.

The funeral services were held in Cav dish, and were conducted by Rev. C. Matheson, assisted by Rev. F. W. Sawd and Rev. A. S. Weir, an old friend of family.

D. M. S

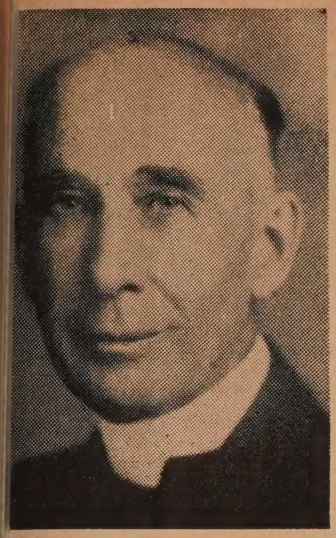
Mrs. Robert McClenaghan

Emily Jean Cook, beloved wife of Rob McClenaghan and mother of R. Clare McClenaghan, of Lucknow, Ontario, pas away October 13th, 1953, at the Fairv Nursing Home, Wingham, following a b illness. Five sisters and two grandchild also survive. Funeral services were c ducted by Rev. D. J. MacRae of Wingh and Rev. R. A. Brook of Bluevale. Interm in the Wingham cemetery.

DR. LAUBACH

(*Continued from page 26*)

writing and teaching, with o money, and with our manda from God heard afresh in t generation, we must wage t "war of amazing kindness." W must get it under way by t time next year and wage it w increasing vigour for the n four years. Describing himself a "desperate optimist," Dr. Lauba challenged us to undertake t task now or face the prospect having five-sixths of the wo arraigned against the Christi cause. Such a situation would spell utter defeat for the Chur he firmly believes, but it wo mean such a set-back as mig usher in another Dark Age. need not be. Shining through overcast sky of our day is word of another apostle of "d perate optimism," given in Epistle to the Romans, "For consider what we suffer now to be compared with the gl that is to burst upon us. creation is waiting with ea longing for the sons of God to disclosed." (Goodspeed Trans tion.)



The Late Dr. E. H. Ramsay

Rev. E. H. Ramsay, D.D.

Rev. E. H. Ramsay, D.D., associate ıister of Centenary-Queen Square Church, ınt John, N.B., died after a lengthy ess.

For fifty of his 78 years Dr. Ramsay l been an active minister of the Pres- erian and The United Church of Canada. r the past twenty years he had lived in nt John and had taken an active part both Church and civic affairs.

Born in Hamilton, P.E.I., son of the late nes and Elizabeth Ramsay, he received early education there and graduated m Prince of Wales College. He taught fore going to Dalhousie University and to Pine Hill, where he graduated with nours. Post-graduate work in Glasgow d in Germany followed. Ordained by the ıramichi Presbytery, his first pastorate was Amherst. His attainments in the scholastic ld and his outstanding services in the ıurch and in the community—notably the ed Cross Society and the Children's Aid ıave made his name well-known through- t the Maritime Provinces. In recognition this work, Acadia University conferred on him an honorary D.D. degree.

In 1925 Dr. Ramsay was called to inity Church, Charlottetown. Later he ent to St. David's in Saint John, N.B. tiring in 1944, he was persuaded to come associate minister of Centenary- ueen's Square Church, Saint John, a post kept until last year.

Dr. Ramsay gave leadership in many eas of Church work—in the local Church, Presbytery and Conference, and in the ider areas of the Church. He served as a elegate to the World Alliance of Reformed hurches.

In 1905 Dr. Ramsay married Jane Beria IcNutt, who has been an able helpmate his work. Together they aided the stablishment of a Servicemen's Centre in onnection with St. David's Church during artime, which was greatly appreciated.

His wife survives him; also one son, . Dugald Ramsay, and two daughters, Iiss Mary Ramsay and Mrs. H. P. Fisher, ll of Montreal. Rev. J. A. Ramsay, D.D., Ioncton, is a brother.

The funeral service was held in Centen- ry-Queen Square Church, Saint John, N.B., ith Rev. J. D. MacLeod, the minister, in harge. He was assisted by Rev. J. E. Ball, Chairman of Presbytery, and Rev. Frank rchibald, Ph.D., President of the Maritime Conference.

Rev. Thomas Taylor

On Sunday morning, October 18th, 1953, here "passed over" to his eternal reward, nother pioneer of the Alberta Conference, Rev. Thomas Taylor.

Mr. Taylor was born in Yorkshire, Eng- and, in 1877. An electrical engineer by rade, he felt the lure of Canada in the ear 1904, arriving eventually in Lethbridge, Alberta. He immediately joined himself to he Methodist Church in that city, when he late Rev. J. M. Harrison was then the minister. Mr. Taylor's gifts in music were oon discovered, and he became the organ- st in that Church. It was also found that his young man had other gifts, and owing o the interest of Mr. Harrison, and the late Rev. S. S. Peat, Mr. Taylor was led to offer himself for the ministry of the Methodist Church in 1910, and did probationary work at Frank and Fishburn.

He entered the old Alberta College (now St. Stephen's) in the year 1911, and proved himself a good student. He possessed a keen analytical mind, and loved to discuss the philosophical trends of the ages. He graduated in 1915, and went to his first ordained charge in Alderson, near Medicine Hat.

Then came the First World War, and Mr. Taylor felt the call to National Service. His mechanical skill was of good service in the Air Force in Toronto, where he served from 1917 until the end of the war. At its close, he returned to his major interest in the Church, and served with faithfulness and devotion the charges of Stoney Plain, Edgerton, Blackfalds, in the Methodist Church, and in the United Church the following charges: Compeer, Bashaw, Jarrow, Milk River, Carmangay and Delia. In all of these places Mr. and Mrs. Taylor were beloved by their people.

Mr. Taylor retired from the active ministry in 1946, and for seven years enjoyed a well-earned rest in Victoria, B.C., where he took a keen interest in astronomical study, as well as in the services of Metropolitan Church.

Mr. Taylor was married in the year 1914 to Miss Amelia Peat (a sister of the late Rev. S. S. Peat) and together they shared the duties and joys of their years of service.

Mr. Taylor is survived by his wife; a son, Thomas Lester, of Montreal; and two daughters, Elizabeth Mundy of Dawson Creek, Alta., and Mary Bryans of Montreal.

The funeral services were conducted by Dr. F. E. H. James, Victoria, when a large congregation of friends and ministers paid their last respects to this servant of God.

C. E. R.

Mrs. R. H. Fusee

Mrs. Frances Ann Fusee, 84, wife of R. H. Fusee, passed away at her home at Neepawa, Manitoba, September 6th, 1953. Born in Ross Township, Ontario, she came to the Springhill District in 1889 with her family, and taught in the district before her marriage in 1896.

Mrs. Fusee had two supreme interests: her Church and home. In the former she was always present at services until failing health prevented her. She taught the Bible Class for years; was President of the W.M.S.; a member of Presbyterial; President of the W.C.T.U.; and repeatedly accompanied her husband, who was a member of the Manitoba Conference of the United Church. In her home she was the centre of a scene of Christian family life, to which the members loved to return, and where visitors were always welcome. The Fusee home was a second home for a long line of ministers in Neepawa. Strangers in Church, particularly young people, were invited to her home. Failing health did not dim her interest in people, the Church, or the community. Her minister, Rev. W. A. McDannold, suggested the text of her life seemed to be "Thou wilt keep him in perfect peace whose mind is stayed on Thee."

Surviving are her husband, five daughters: Mrs. J. Brusseay, Mrs. E. V. Naven, Mrs. A. Rutherford (wife of Rev. Andrew Rutherford, of Vancouver, B.C.), Mrs. A. R. Drayson, Mrs. W. Nason; one son, J. M. Fusee. A nephew, Stafford Rowe, lived with Mr. and Mrs. Fusee after the death of his parents.

The funeral service was in Neepawa United Church, September 9th, conducted by Rev. W. A. McDannold. Rev. G. F. Dyker, a former minister of the Church, assisted. Friends, former Sunday School and day school pupils, and members of the Presbytery from surrounding districts who gathered, joined in singing "Jesus Thou Joy of Loving Hearts," and heard Mrs. Hanney of Winnipeg sing "The Twenty - Third Psalm." Burial was in Riverside Cemetery.

M. Garfield Christie

One who made the every day gifts of confidence and courage an inspiration and strength to others—such was the well-merited tribute paid to Garfield Christie by those who shared in his funeral service. He was known, trusted and beloved in Church, community, wherever he lived, encouraging all that is best; working for the highest ideals in every situation, so where men faintly struggle he greeted the unseen with a cheer, and with his generous instincts and kindly spirit led us on.

He was born in Island Brook, Province of Quebec, on December 2nd, 1881, and came west to Alberta in 1903, becoming a hardware merchant of fine repute. His business interests led him from Lacombe to Bowden, and thence to Bruderheim. He passed on ahead on September 1, 1953, following faithfully behind the family group consisting of his wife, one son, Ryerson, of Bruderheim, and one daughter, Odessa, of Lacombe. Two brothers survive him: Dr. Victor Christie of Calgary, and Ryerson of Cardston.

The funeral services were held in Edmonton, being conducted by his minister, Rev. Ernest Nix of Lamont, with whom was associated the Rev. J. W. Bainbridge, a former pastor, and the Rev. Wm. Hollingsworth, D.D. His minister also sang the solo "The Saviour of Galilee." The service was attended by a large representation from many points in the province and many interests, among these was a delegation from the I.O.O.F., of which he was a member. Each of the three ministers sharing in the service gave full testimony to their confidence that here was one of whom we could truly sing "Servant of God, well done!" He had enriched Church and home, business and social orders alike by a fine insight, a loyal fellowship and a great heart. With whatever gifts he had been entrusted he was good and faithful, gracious and of good courage. Given of God to serve his fellows, they gratefully say of him, "Well done, Garfield!"

Rev. A. J. Waterman

Rev. A. J. Waterman passed away suddenly at his home in Wheatley on Sunday morning, August 9th, in his 69th year.

The late Mr. Waterman was born at Fogo, Newfoundland, 1884. Before attending college at McGill and Wesleyan, Montreal, he spent two years as a Labrador missionary. He was ordained in Montreal, February 1916, prior to his leaving for Overseas during the First World War, where he served from 1916 to 1918. After his return to Canada he was transferred to Saskatchewan Conference, serving at Flaxcombe, Dodsland, Wadena, Lafleche, and Eston. Coming to Ontario in 1940 he served Avon, Appin, Goldsmith, retiring from the last charge January 1953, making his home in Wheatley.

(*Continued on page 30*)

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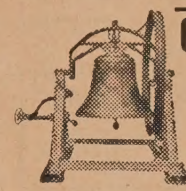

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(Continued from page 29)

With all the ruggedness for which Newfoundlanders are noted, he served his country, his congregations, and his God, nobly and well. He was a strong and forceful preacher, loved by his people wherever he served. He had a genial and unique gift for friendship, winning a great many friends and retaining them to the end. It was, however, in his home that his true nature was to be seen, and it is in the home where those who knew him best and loved him most, he will be truly missed.

He married Miss Alice Pool of Fortune, Newfoundland, and leaves to mourn, his wife, two daughters, Eileen (Mrs. R. Nicol), of Leamington, and Maxine (Mrs. Ed. Crispin), of London, Ont.; Fred, a brother in Edinburgh, Scotland; William and Gus, Change Islands, Newfoundland, and one sister, Gertrude, Toronto, Ont.

Funeral services were held in Wheatley United Church with fifteen brother ministers present.

Rev. J. Eascott, Chairman of Kent Presbytery, conducted the service, assisted by Rev. W. E. McNiven of London, Ontario, a close friend; Rev. Levi Hussey of Wallaceburg, Rev. W. H. Smith, pastor of Wheatley United Church and a neighbouring minister of the deceased, gave the address.

The joint choirs of the Goldsmith Field had charge of the music. Interment was in Evergreen cemetery, Leamington, Ontario.

He will ever be remembered with affection by the people of the congregations whom he so devotedly served. J. N. S.

THE UNITED CHURCH OBSERVER

EVERY FAMILY PLAN

Herewith the names of thirty-five more congregations enrolled in the Every Family Plan. We welcome them most cordially.

During 1953 over 800 congregations enrolled and listed 90,000 families which now are receiving **The United Church Observer** twice a month.

In the 90,000 families enrolled there are included several thousand former individual subscribers, yet even so the printing run has advanced from 45,000 January 1st, 1953, to 120,000 January 1st, 1954.

To all **Observer** readers we send greetings and best wishes for a Happy New Year. Another thousand congregations enrolled in 1954 will make the whole year happy for **The United Church Observer** Every Family Plan.

Honour Roll

Colborne United, Brantford, Ont.
Salem Church, Salem-Riversdale, Ont., Charge
Falconbridge Church, Coniston, Ont., Charge
Elrose, Sask.
Ahuntsic Church, Montreal
Sombra Church, Port Lambton, Ont., Charge
Pilgrim Church, Brooklyn, N.S.
Bervie, Ont.
Westminster Church, Saskatoon, Sask.
Nanticoke, Ont.
Otthon, Sask.
Fairfield Church, Victoria, B.C.
Keremeos, B.C.
Partridge Hill Church, Fort Saskatchewan, Alta., Charge
Wembley Church, Wembley-Hythe, Alta., Charge
Donalda, Alta.
Scarboro United Church, Calgary, Alta.
Pickering, Ont.
Windham Centre Church, Teeterville, Ont., Charge
Selby, Ont.
Spy Hill, Sask.
St. Matthew's Church, Halifax
Empress, Alta.
Red Lake, Ont.
Centennial Church, Stayner, Ont.
Central Church, St. Thomas, Ont.
St. James' Church, Parry Sound, Ont.
St. Andrew's Church, Beachburg, Ont.
Trinity Church, Foresters' Falls, Ont.
Westcott Church, Didsbury, Alta., Charge
Balderson, Ont.
Trinity Church, Calgary, Alta.
Knox Church, Drumheller, Alta.
Acadia Valley Church, Empress, Alta., Charge
Keewatin, Ont.

Insurance on Motor Vehicles

(This statement was written by the late Dr. Gordon Sisco as Secretary of General Council.)

Since 1952 the Executive of the General Council has been considering the corporate liability which may attach to The United Church of Canada, where a minister of a local Church, or an officer or employee under the General Council, may be involved in a claim for damages arising out of the operation of a motor vehicle.

The Executive has reached the conclusion that it is desirable to have insurance covering the liability that might arise from responsibility for the acts or negligence of officers or employees of the United Church when using a motor vehicle in the work of the Church. As a consequence, the Treasurer of the Church has taken out a Blanket Third Party Liability Policy covering the officers and employees under the General Council at the amount of $100,000 for one person, $250,000 for two or more persons, and $5,000 property damage. A Third Party Liability Policy is not an expensive type of insurance.

In addition, a motor vehicle purchased for use in Canada by a Board, Department or Standing Committee of the General Council, must now be registered in the name of The United Church of Canada, and the minimum amount of insurance to be carried on any such vehicle shall be $100,000 for one person, $200,000 for two or more persons, and $20,000 property damage. All Boards, Departments and Standing Committees under the General Council have been instructed to obtain adequate and complete information about vehicles owned operated by institutions or summer camps under their general oversight and to take such action as may be necessary to ensure that The United Church of Canada, as such, is adequately protected.

In cases where a congregation owns a car which is used by the minister or ministers in carrying out pastoral duties, the Executive of the General Council is of opinion that the congregation through its Trustee Board can be held legally responsible if such minister becomes involved in a motor accident. All such congregations are urgently advised to take all necessary steps at once to see that adequate insurance is provided to cover their legal responsibility.

The United Church of Canada has been legally advised that it cannot be held liable where a minister of a pastoral charge who owns his own car, becomes involved in a motor accident while driving the car on his ministerial duties. In this day of increasing hazard on the highways, it would be the part of wisdom for every minister to see to it that he carries adequate insurance at the standard set forth in paragraph three of this article. Indeed, it might be a wise precautionary action for Official Boards on behalf of the congregations to make sure, that in respect of a motor vehicle, the minister of the pastoral charge is adequately covered by insurance.

Lay Retreat

Five Oaks Centre held a three-day retreat for lay people in November. Fifty-five persons spent time in prayer and meditation. Rev. Harold Freer, D.D., Toledo, Ohio, directed with great skill. Experience was rich, and the group insist Retreats become a regular part of the programme at Five Oaks. "At least five such retreats will be held annually," Director Beverly Oaten announced.

Let Us Reach The Objective

January is "Achievement Month" for the Missionary and Maintenance Fund. It is the time when those who have not completed their total for the year make a final payment, and local treasurers check over their figures to make sure every last amount has been received and the final remittance for the year is completed.

We would urge all local Committees to please make the necessary effort to ensure the total 1953 Objective being realized. Sunday Schools, Young People's Unions, Woman's Associations and other organizations share with congregations in most Churches.

The amounts Conferences require to reach their Objectives are as follows:

Conference	To December 15th 1952	1953	Objective For 1953	Still Requir
Newfoundland	$ 19,609	$ 25,290	$ 56,660	$ 31,3
Maritime	216,304	231,799	369,354	137,5
Montreal and Ottawa	273,337	297,583	443,259	145,6
Bay of Quinte	170,303	194,215	313,722	119,5
Toronto	516,462	575,210	784,448	209,2
Hamilton	320,552	353,877	494,493	140,6
London	277,957	310,694	483,263	172,5
Manitoba	143,260	161,498	259,260	97,7
Saskatchewan	115,481	136,063	207,453	71,3
Alberta	122,011	143,257	209,519	66,2
British Columbia	138,305	156,533	206,241	49,7
Donations	7,496	9,681	22,328	12,6
	$2,321,077	$2,595,700	$3,850,000	$1,254,3

For the fine work done by so many we are most grateful, and all we extend hearty wishes for a New Year of rich blessing.

DENZIL G. RIDOUT, Secretary.

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Publishing House Notes

Happy New Year Greetings to all readers of **The Observer.**

We are immensely grateful for the support of the Every-Family Plan during 1953. Churches are now renewing their enrolments, or considering adoption of the Plan at their Congregational Meetings this month.

All who have been receiving the Paper speak well of it. And the greater information spread throughout the Church has undoubtedly inspired greater support of the Church in many places.

Ensure that your families enjoy **The Observer** during 1954.

The Book Steward.

Bible Exhibit

The British and Foreign Bible Society recently held an Exhibition in Bible House, Montreal, Que., to mark the 150th anniversary of its founding. Many interesting Bibles were on display. The oldest book is an edition of the Old Testament in Hebrew, in three volumes, bearing the date 1565; also a Geneva Bible, 1593, the English edition of the famous 1560 translation, known as the "Breeches Bible." On the shelves were translations in native languages and dialects. The "Cree Family Prayers" brought to mind the fact that it was a Methodist missionary, James Evans, who invented the Cree Syllabics making his type from the lead of tea caddies.

Pulpit and Family Bibles found a place also, some with family records, pressed flowers, or an underlined favourite passage of Scripture.

Visitors' Tickets For Evanston

A limited number of seats at the plenary sessions of the General Assembly of the World Council of Churches at Evanston, Illinois, August 15-31, 1954, will be available for sale to the general public.

These seats are in addition to the places available for delegates, accredited visitors, consultants and fraternal representatives. Our Church has already appointed its delegates and accredited visitors, and the Executive Committee of the World Council has appointed two of our ministers as consultants. This notice does not apply to any of these.

During the period of the Assembly there will be 25 plenary meetings. Some will include major addresses, others will be devoted to the transaction of Assembly business, including the debating and adopting of reports. Persons who purchase seats for all 25 plenary sessions will see all of the Assembly except that part which is transacted in committees or sections or in closed sessions, and will have an opportunity to gain a first-hand impression of the proceedings. Persons holding tickets for these seats will not receive Assembly literature, except as translations of addresses are provided at plenary sessions, when the speaker uses a language other than English.

The price of these tickets has been fixed at 50 cents per ticket per session. This adds up to a total of $12.50 for the whole 25 plenary sessions.

Please take note that persons who purchase these tickets will have to find their own accommodation, as the facilities of Northwestern University and of the town of Evanston will be fully occupied. This means that purchasers of these tickets in Canada will have to provide their own accommodation in hotels in Chicago or in near-by towns. Every purchaser of a ticket through the undersigned will be strictly on his own.

If there are persons desiring to secure tickets, please notify the office of the General Council, Room 421, 299 Queen St. West, Toronto 2 B, Ontario, not later than January 12th, 1954. The United Church of Canada will order only the number of tickets requested by the deadline date.

Pulpit Vacancies

The Melita, Napinka pastoral charge, Rock Lake Presbytery, requires minister, the former minister having been called to the Chaplaincy service. For further information write the Recording Secretary, D. J. McKinnon, Melita, Manitoba.

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Chelsea Pastoral Charge, Ottawa Presbytery, now vacant. Three congregations. Interested ministers please contact Frank Hudson, Recording Secretary, Chelsea, Que.

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Inkerman, Vancamp, Pleasant Valley pastoral charge vacant. Interested ministers please write George C. Suffell, Inkerman, Ontario.

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Burns and Mooreline two-point pastoral charge, Lambton Presbytery, vacant June 1954. Interested ministers please write Mrs. Alva Wray, Corunna, Ont., R.R. 1.

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The three-point charge of Maple, Ont., Toronto Centre Presbytery, vacant. Interested ministers are requested to write Dr. R. A. Bigford, Maple, Ont.

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Welland pastoral charge, Niagara Presbytery, vacant July 1, 1954, owing to the retirement of Dr. F. R. Hendershot. Interested ministers contact Mr. N. R. Wightman, 39 Oakland Avenue, Welland, Ont.

Birth

KNIGHT—To Dr. Allen and Mrs. Knight of Dondi, Angola, Nov. 9th, 1953, twins, a girl and a boy—Carol and Gerald.

Mrs. John R. Butler

Widow of a United Church minister who served for over forty years in the Bay of Quinte Conference, Mrs. John R. Butler, 82, died in a Peterborough, Ontario, hospital on October 21st, 1953.

The late Mrs. Butler was making her home with her nephew, Mr. Kenneth Stewart, Lakefield R.R. 1, from where she was removed to the hospital in August.

Born in Denbigh, Ontario, she was the former Eva Matilda Lane, daughter of the late John Lane and Matilda Weese. She was a member of High Park United Church, Toronto. Her husband died in 1940. She was devoted to the work of the Church in his pastorates at Cambray, Cavan, Courtice, Warkworth, Wooler, Frankford, Foxboro, and Bayside.

She is survived by 22 nieces and nephews.

The funeral service was conducted in Cobourg on October 23rd by Rev. E. C. Kelloway of Trinity United Church, Cobourg. Burial was in Union cemetery, Cobourg.

Gift

The Treasurer wishes to acknowledge an anonymous gift of $100 in cash for the Missionary and Maintenance Fund, posted in Ottawa, Ontario.

Annual Meetings

How to Prepare a Report

The following is suggested as a simplified form in which Annual Meeting information may be sent in for publication. Our space is limited, and if material is prepared in some such way, much time will be saved in the preparation for the press.

Name of Church .....

Name of Minister.....

New Members received

Total membership

Net gain or loss

Total receipts

For M. and M.

Highlights of the year.

NOW

IS THE TIME

FOR REAL ACHIEVEMENT

During the past twelve months, Missionary and Maintenance Givings have risen to new heights, for which the whole Church is grateful. But time is short, and much remains to be done. Our objective of $3,850,000 will be realized if each one does his part *now.*

NOW Achieve Your Objective

The whole Church will reach its objective if each local Congregation will make sure its full objective (at least 10 per cent. ahead of 1952) is fully realized by January 31.

NOW Send Your Remittance

The whole Church will be helped greatly towards its objective if local Church Treasurers will be sure to send their final Missionary and Maintenance remittance by January 31.

NOW Fulfil Your Pledge

But finally, it all comes down to you—the individual Church member. The whole Church will attain its objective if each one of you does his share. Will you please check your 1953 givings now and make sure you have fulfilled your pledge. Perhaps, too, you would like to make a final gift of thanksgiving to God for His blessings throughout the past year.

REMEMBER:

Our real objective is not the raising of any special sum of money—our real objective is that the Gospel of Jesus Christ may be preached in more places, that there may be more centres of healing and teaching and redemption. We must think of our true objective in terms of persons; in terms of *more* life and *better* life for all God's children wherever they may be living.

The

MISSIONARY and MAINTENANCE FUND

THE UNITED CHURCH OF CANADA

My "Achievement" Gift

THE TREASURER, The United Church of Canada,
299 Queen Street West, Toronto 2 B, Ontario.

In order to help our Missionary and Maintenance Fund achieve its 1953 Objective, please accept my Special Gift, enclosed, for the sum of $.....

Name.....

Address..... *Local Church*.....

(Please credit this to the Missionary and Maintenance givings of my Local Church)